

# THE STUDENT WORLD

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PHILIPPE MAURY, *Editor*

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## The Word of God and the Words of Men

CHARLES LONG

"Truth lights up the soul in proportion to its purity, not in any sense to its quantity", writes Simone Weil. Thus, she argues, true culture need not be the exclusive property of the intellectuals and upper classes who have time and ability to search out all the variety and complexity of truth. What the humblest peasant child learns at his mother's knee may be as much, or as little, the truth as what a brilliant student discovers in a year at university. "A little pure truth is worth as much as a lot of pure truth... Similarly, quantity has nothing to do with virtue... such a thing is scarcely believable, and would perhaps not be easy to prove. But for Christians at least it should be an article of faith, if they were to remind themselves that truth is among the number of pure blessings, which the Gospel compares to bread, and that whoever asks for bread isn't given a stone."<sup>1</sup> In the midst of all our writing and meeting and talking about the life and mission of the Church, we need this reminder.

God does not reveal himself in a *quantity* of words called the Bible but in one Word of which the whole Bible speaks. Our task as Christians is to hear and receive the Word which is *the* truth, despite a cacaphony of competing "truths" and the deafening roar of human words around us. The "problem of communication" is usually discussed in its horizontal dimension — the problem of evangelism from the Church to the world,

<sup>1</sup> SIMONE WEIL, *The Need for Roots*, pp. 66-67.

when the world does not understand and no longer cares what the Church is saying. Perhaps we ought first to ask about the vertical dimension. Have Christians themselves lost the ability to hear and receive the Word of God, the Gospel of Jesus Christ? For truly to receive it is to communicate it. This is truth of such absolute purity that it "lights up the soul", with a light that cannot be hid.

How often does the world find illumination in the Church? Without illumination, as without charity, Christians are only makers of noise, tradesmen shouting in the market-place of ideas; without it, the work of mission, for all its promise, is mere aggression and vanity. In what way do Christians receive something to say, and does that tell us anything about how to say it? We have in mind not only the "right" form of words for communicating the Gospel to modern man but the appropriation of essential truth that will shine *from within*, and through, all our worship, work, and witness.

The first act of God towards the universe of heaven and earth was to create light. Man's first act of positive religion — adoration — was probably the worship of fire, sun, and moon, sources of his light. The children of Israel learned instead to worship the "Father of Lights" in all the radiance of his glory. Finally there was that bright star which announced the birth of One who was the Light of the World; his transfiguration which may have been the turning-point of his ministry; soldiers dazzled at his resurrection, and an enemy of Christians blinded by a great light on the road to Damascus. Throughout the Christian era a similar symbolism is used to speak of God's communication of himself to man, and faith is frequently called an "interior illumination". The gift of the Holy Spirit also, an illumination so vivid it is first described as "tongues of fire", becomes for later Christians, such as George Fox, an Inner Light of the soul.

It might seem that there is no real problem of communication, that all we have to do is "let our light shine". But this symbol, as any other, is an analogy that is useful only up to a point. John warns us that the world is not eager to be illumined. There are those who prefer darkness and hate the light. And we ourselves are neither generators of light (though we try to



be) nor simple reflectors of it. There is something essentially opaque about human nature, so that, on the one hand, we are blind to the source of the insight given to us, preferring to take credit for our own "creativity"; on the other hand, we are never inert and passive relay stations of God's Word to the world. Whatever light shines from us is distorted and conditioned by our prior response to it and mixed with the shadows cast by our intervening selves.

Thus a key question to ask is: what does God do to "overcome the darkness" within us? How can the Word become flesh today? How can it be received by the peculiar opacity of modern scientific man with his mass culture and his collective confidence in human power and creativity? Is it necessary for the communication of the Gospel to "mass man" that God reveal himself not only in an individual incarnation, but in a people, a community? Is this the terrible responsibility of the Church? So too the missionary problem can be defined: how can the missionary in his language, culture, and personal character least be an *obstacle* to the light that shines from God?

Whatever problems the world has in receiving the Gospel, we also have; to that extent Christians are really in the world and not out of it. When traditional theological language and symbolism have lost their meaning for others, the meaning has largely been lost for us also. We may have an esoteric and intellectual curiosity about the Athanasian Creed or the Strasbourg Cathedral, but these symbols no longer have spontaneous meaning for us. They no longer illuminate our experience of skyscrapers and propaganda. On the other hand, we do share the secular symbols that are pervasive and alive in our generation: the symbols of measuring and counting, of anxiety and sex and politics. It is difficult to find religious symbols of similar universality and power, except perhaps the Bible itself and a few well-known Christian leaders (the Pope or Billy Graham). The Cross itself is rapidly becoming a mere sign or label, the sight of which arouses far less emotion, even for Christians, than the sight of certain national flags. Church buildings have ceased to dominate or unify our architectural horizons; they have become another item in the list of ordinary, outwardly similar, public buildings; people may notice them or they may not.

Is there a danger that we may then be too pessimistic about the possibility of evangelism today? When we recognize that traditional religious language and traditional religious symbols are more and more emptied of meaning and lose their usefulness, do we not conclude too easily that there is no longer a way for God to speak to us or for us to communicate our faith to the world? Is there not a danger that we shall confuse the essential Gospel with some outmoded *form* in which it has found expression? If the Gospel is really true, it should be possible to translate or transpose it into new forms as necessary. And indeed, is this not happening in a few places here and there as concerned Christians (like the writers of the following articles) come to grips with the cultural realities of our age? In another place Simone Weil writes:

The art of transposing truths is one of the most essential and least known. What makes it difficult is that, in order to practise it, one has to have placed oneself at the centre of a truth and possessed it in all its nakedness, behind the particular form in which it happens to have found expression.

Furthermore, transposition is a criterion of truth. A truth which cannot be transposed isn't a truth... what doesn't change in appearance according to the point of view isn't a real object, but a deceptive representation of such. In the mind, too, there is three-dimensional space <sup>1</sup>.

If confessional orthodoxy requires that the theology of Japan, for example, be exactly the same as the theology of Germany, has the Word of God really been transposed into the terms of Japanese culture? And is it any wonder that the Japanese church grows so slowly? If the people of France (or of any other country) are no longer moved nor enlightened by the verbal logic of Protestant preachers, is it because the Gospel is irrelevant or because the form in which it is communicated is inappropriate? (Hence the significance of worker-priests and the Protestant liturgical revival at Taizé.) Intellectuals are always tempted to assume that the Word must become words, when in fact he became Flesh.

<sup>1</sup> *Op. cit.*, p. 68.



This leads to our last point, that the problem of communication may be solved through the fact that Christians do share and understand the secular symbols and concerns of our day. If by God's grace we are enabled to hear and receive the illuminating Word in spite of all the human obstacles within and around us, then what is human and secular itself may become a vehicle of Christian communication. That is possible only *because* God meets us in our own secularity. But it is possible only *if* Christians seek to identify themselves with the world as completely as God in Christ identified himself with fallen man. Then we may see in secular life and in secular terms what God is doing in the world and saying to it, without our help. Then we may see the light shining not only in the candles of the altar but in darkness. We may see why Christians in China consider their participation in the economic struggle of the Great Leap Forward to be their immediate task not only as Chinese but as witnessing Christians, why political action is thrust on those who would be evangelists in South Africa, and why the poor of New York City need lawyers as much as priests.

The paradox of the secular — in that it is at once the realm of the unreligious and the realm of Christ — is also the paradox of religion. The Church is both a divine society and a very human one. That which, in the sphere of religion, is meant to express our faith and transmit it to others (the traditional forms of life and mission in the Church) may often prevent us from seeing the glory of God in the world and prevent the world from seeing Christ in the Church. We place many unnecessary obstacles in the way of the unbeliever, but by an over-concern with what is formally religious we may also be putting blinders on ourselves, so that awareness of the fullness of the Gospel for the whole of life gives way to despair for all that is human and to fear for the future of the divine. What an impoverished faith and what a ridiculous basis for mission that would be! In fact, it is only through what is human, even when it appears to be secular, that God reveals himself to the world and the Church.

Christians who have been incorporated into the God-Man by baptism are to feed on him and to partake of the divine nature. Just as in our Lord's earthly life his divinity was

approached through his humanity ("Jesus" or "Rabbi" before "My Lord and my God"), so now the world ought to be able to approach his divine nature through his humanity of which Christians are the tangible earthly expression. So the "problem of communication" is the problem of the Christian in relationship (incorporate in Christ, incarnate in the world); it is a problem of persons prior to its being a sociological or verbal problem <sup>1</sup>.

This is why our study of the Life and Mission of the Church seems to come increasingly to two points of focus: (a) study of the manner and meaning of the Incarnation, which is at once the central truth which illuminates all others and also the clue to God's continuing mission to the world through his Church; (b) the contemporary world, of which Christ is Lord and in which he is at work. The light shining in darkness at once reveals the world's need for the Gospel and at the same time illuminates the path for those whom he has called to be messengers, because the salvation of the world is already present, for those who have eyes to see and ears to hear, in the world.

From the beginning until now God spoke through His prophets. The Word aroused the uncomprehending depths of their flesh to a witnessing fury, and their witness was this: that the Word should be made Flesh. Yet their witness could only be received as long as it was vaguely misunderstood, as long as it seemed either to be neither impossible nor necessary, or necessary but not impossible, or impossible but not necessary; and the prophecy could not therefore be fulfilled. For it could only be fulfilled when it was no longer possible to receive, because it was clearly understood as absurd. The Word could not be made Flesh until men had reached a state of absolute contradiction between clarity and despair in which they would have no choice but either to accept absolutely or to reject absolutely, yet in their choice there should be no element of luck, for they would be fully conscious of what they were accepting or rejecting <sup>2</sup>.

<sup>1</sup> ALAN WILKINSON, "The Holy and the Human", *Mirfield Gazette*, No. 78, 1959.

<sup>2</sup> W. H. AUDEN, "The Meditation of Simeon", *For the Time Being*.



*For additional reading :*

F. W. DILLISTONE, *Christianity and Communication*, Collins, London, and Scribners, New York, 1956.

J. V. LANGMEAD CASSERLY, "Image-Symbols and Event-Symbols", *Cross Currents*, No. 4, 1958.

PIERRE BURGELIN, "Grandeur et misère de la parole", *Le Semeur*, periodical of the French SCM, No. 3, 1959.

SUZANNE DE DIÉTRICH, *Jesus Christ, the Light of the World*, Youth Department, World Council of Churches, 1959.

## IN MEMORIAM

As this issue is going to press we have received word of the tragic death of Professor Michael Foster of Oxford University. He had co-operated closely with the Federation in recent years, particularly as chairman of its University Teachers' Committee, which co-ordinates the work of Christian movements of university teachers in many countries and constitutes a permanent link between them and the Federation as a whole. In this capacity he participated in the WSCF General Committee at Tutzing in 1956, in several meetings of the Executive Committee, and in other conferences. In September of this year he took part in a consultation on "The Meaning of the Secular" held at Bossey under the joint sponsorship of the Ecumenical Institute and the Federation. He visited university teachers' movements not only in Europe, but also two years ago in Asia.

His death is a great loss to his many friends, and to the Federation and its work throughout the world. PH. M.

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This is an especially large issue of *The Student World*, as there will not be another regular number until July 1960. Issues for the first two quarters of 1960 will be replaced by a large volume published in connection with our project on the Life and Mission of the Church. This will be a symposium on the main stages in the development of missionary thinking from the first century of our era until the present time. It will be larger than two normal issues of *The Student World*, will be sent to all subscribers without additional cost, and will also be available as a book about March 1960. PH. M.

## The Divine Word in Human Trust

KENNETH CRAGG

Coming into Canterbury today it is hard to realise that so much has been focused within this quiet cathedral city. I was there only recently, on a Sunday afternoon in autumn. One would expect to find at that hour, on that day, a great concourse of people moving about the streets of the capital of English Christianity. But Canterbury was a city of the dead... One or two sightseers were drifting towards the cathedral, and later we saw them under its roof, dumb, bewildered folk, most of them obviously without the slightest comprehension of what it all signified. The only lively place in the city was a garage. Before it stood a smart, low-built sports car, round which two air force men and one or two civilian youths were gathered <sup>1</sup>.

How readily that situation could be paralleled elsewhere. Even in Jerusalem itself one encounters the same phenomenon. Outward tokens of a historic faith present themselves to a world that has somehow lost interest in their relevance. The Gospel continues to be good but ceases to be news. Its expression no longer proves arresting in a world that has so rearranged its relevancies that it has contracted itself out of, first the will, and then the ability, to hearken to it as genuine news. So, in a twentieth-century way, perhaps more desperate and urgent than any earlier form of its exactions, the Church finds itself involved in a struggle for communication, in a battle for the very newsworthiness of the Gospel. This human trust of the Divine Word makes all-inclusive demands for which our only sufficient reliance is the Spirit, who is himself Communicator, and our only proper pattern the Incarnation itself.

All problems of human preaching must be set in that context. "As my Father hath sent me, even so send I you." The Incarna-

<sup>1</sup> RICHARD CHURCH, *Kent* (Robert Hale, London, 1948), pp. 278-279.



tion is God communicating. Our interpretative trust belongs within his expressive initiative. The relevance to the world of all we have to say, in Christ and for him, is the corollary of his self-disclosing grace. Our tasks in breaking through indifference and the forms of unconcern are both derivative from, and continuous with, the essentially divine enterprise where from Bethlehem to Olivet "the Word was made flesh". All Christian words are properly servants of the Word. What God has made essentially relevant to men, in Christ, we must make recognizably so. The initiative which is originally his must be served by one that is derivatively ours. God constitutes the news of the Gospel by being the God he is, and thereby constitutes heralds of all who hear. The human communication issues from the divine: where "the Word is made flesh", flesh (and blood and mind and will) must take up the Word.

### *Apprehension in the event*

Let us, for better clarity, take this double business of communication back, for a moment, into the early reaches of the biblical scene. Moses in the desert is arrested at the burning bush and imagines himself confronting his people with the news of his commission. Two questions immediately present themselves: "What is his Name?" "What shall I say?" Who is this God who promises liberation? What is the communicable substance of this revelation? How are timidity or incredulity in face of the proffered deliverance to be assured and satisfied? The people, Moses surmised, would want some guarantee before entrusting their destiny to the promised exodus. What was the Name, or dependability, of the suggested guardian of their destinies? Could they by learning his Name ensure themselves a firm claim upon his powers? What, in face of these "existential" demands, was Moses to say to a people anxious, in one anxiety, about both God and history?

He found his answer in the same terms in which he was to give the people theirs. "I will be there as he whom I there will be." Only in their salvation could the God of their salvation be known. Only in the event could the meaning of the living Lord be apprehended. For his Name was not some cypher to

conjure with. It was no formula of incantation, but a living reality demanding reciprocity of relationship. How could God be known without their being willing to be the people of God? How could his Name be known, as all that implicitly he was, save as it became explicit in all their experience of his ways? For the Name was the nature expressible and the experience was the Name expressed. That mutuality of relationship lay, for Moses and his questioners, in the near future of their emergence from tribal bondage into new nationhood, through the crisis of the exodus and the wilderness. The events were particular, prospective, and potential, though the biblical perspective in the record has the advantage of retrospective meditation. But the principle is clear. A nucleus of experienced events, set at the heart of corporate experience of history, becomes the supreme occasion of a people's awareness of God and finds its ground in the conviction that God therein is aware of them. On the farther side of those events they may well borrow the language of St. Paul and say: "Now that we have known God", and have equal need of his decision to rephrase the words: "... or rather, are known of him" (Gal. 4: 9).

*"Knowing of his Name" through experience*

For the Christian community the central events are universal and entire but the pattern is the same. God discloses himself by intervening decisively in the human situation. Events which have their ground and source in who he is become definitive of his nature. His Name is articulated in his acts and known, not in the abstraction of conjecture, but in the concreteness of experience. Those acts disclose and reveal him as assuredly as a shepherd's discovery of his lost sheep both fulfils and defines him. For what God is he is relationally, and our knowledge of him, like the knowledge of a friend or of a father, is the realization and exploring of relatedness. Just as intervention to save, incarnation, redemption, are the divine actuality of this relatedness, constituted by his being who he is, so our sense of them, our experimental cognizance of their significance, our acceptance of what they mean for us, is our "knowing of his Name". The propositions of Christian theology are the defini-



tions of Christian experience. "I will be there as he whom I there will be" was the language of the Mosaic commission. "I am here as he whom I here have been" is the proclamation of Christian conviction. We know God because of his blessed cognizance of us. And the crux of either knowledge is the sequence of events in which God is being God, in which we find shining by their own light the dimensions of divine action for man. In Christ, incarnate, expressive through word and deed, compassionate in mercy and grace, crucified in forgivingness and love, risen in authentic sovereignty and ascended in perfected victory, we recognize responsively the delineaments of the divine nature. Here is the inclusive touchstone of the things by virtue of which God is God. This is what it means that God is God because here is where our human situation finds a divinely worthy answer, a reckoning worthily divine. This is revelation. We have an inclusive sense of God where we may say God makes sense of us and of our world.

### *Men as the vehicle of the living Christ*

This knowledge clearly involves us in a trust of truth. It is manifestly improper to treat such an active, divine self-disclosure as a piece of privacy to be kept to ourselves. It relates intimately to the world of every man. All that it means belongs universally. Since it is a relational knowledge of God, it requires us to relate ourselves with it to our fellow-men in the same terms of compassion, involvement, and sacrifice. It must be allowed to make its own impact upon men through the quality of the men it makes of us. Why its reception is urgent and recreative for all mankind must be evidenced in what its reception has done in us. Thus flesh, people, homes, lives, attitudes, flesh in the sense of who and how we are, must become the vehicle of the living Christ, known in the concreteness of daily life, just as it was in the days of the apostles. How significant it is that so much of the New Testament is constituted by epistles, consists, that is, of letters to the artisans and housewives of Galatia and Philippi, to the dockhands and market-men of Corinth and Ephesus. Have we allowed "Romans" and Colossians" to become for us some kind of abstraction — theologians engaged in dialogue or

fictions providing an occasion for commentators, rather than all the time warm, living, erring, human folk whose very being was to receive and represent Christ and whose existence was itself the proper commentary on the Gospel? We must never miss the immense import for our own communication of the very structure of the New Testament. Our basic Christian document is so largely epistolary because people, thus educated into the meaning of themselves in Christ, were the central documentation of the faith. The Church today will never solve its peculiar problems of communication save in the evidential quality of the community it is. This is the first lesson of the Incarnation for the preacher, inescapably present in his basic text.

### *Essays in trusteeship*

The New Testament has a further fact to exemplify. Its Gospels, in the service of the Gospel, came to be written and canonized within the same pattern of relationship between truth and men's minds. The nucleus of events within the incarnate work of God in Christ, of Christ as God, did not find written shape except by a process of experimental recognition. The relation between the living Word and the recorded word was a process of growing, active cognizance, in the context of community. The Gospels are not "bare facts" in some abstracted, and necessarily false, "impartiality", where the writer shrinks from participation in what he records. No meaningful history can exist that way. On the contrary, the need for, the fact of, and the achievement in, the Gospels of the New Testament, all alike derive from personal and communal involvement in the meaning of events. So they relate to the Gospel itself as realized history, as appropriated event, as record which "gives" the meaning because it has first received it. Loyalty, therefore, to our scriptural sources requires that we expect, and allow, our evangelism to proceed in the same way. We must not preach the Scriptures with a different relation from that which they have themselves to what they enshrine. They are essentially essays in trusteeship which live by what they narrate and offer their treasures for apprehension in the same dimensions of honest experience by which they themselves exist.



*The Incarnation is down to earth*

This principle of the servant being as his Master, which is that of the New Testament as a document to the Incarnate Lord, has a further relevance for the contemporary witness. We find that it was in the setting of actual events, moving by their own momentum, that the meaning of the Incarnate Word became articulate. The Gospel story is in no sense "staged" — least of all the Cross itself (though perhaps our theories of it have sometimes made it seem artificial). All that happens happens in the concreteness of men's passions and tumults. "The Son of man" operates in the actual context of Galilean crowds and Judaean politics. He teaches and suffers in the world of Caiaphas and Pilate, in an occupied territory where Roman soldiers may compel Palestinian peasants to go a mile with their packs, where an upstart preacher's execution is expedient for the maintenance of a Sadducean compromise. The Incarnation, if the phrase may be permitted, is truly down to earth. How could it be otherwise? The need to say so comes only out of our strange capacity to take a term out of life, despite its sense of coming into it. What happens when "the Son of man has nowhere to lay his head" is raw and rough and real? "The Kingdom of Heaven suffereth violence", said our Lord, and the tendency of theologians is to immunize it with respectability! When Jesus lived and taught and suffered, there was no abeyance of human existence in its stark actuality. The expression of "the Word" was in characteristic reaction to the real situation. Jesus manifested divinity, as he redeemed mankind, by action that lived in the concrete world of the Pharisees and scribes. Whether it was an interview with a woman of Samaria or an encounter in the temple courts, whether a parable drawn from a brigand-infested highway or a flower-strewn hillside, the articulate message belonged with the actualities as men knew them in the day-to-day experience of being there and then alive. Most true of all is this centrality of circumstance to meaning when we reach the Cross itself and find our redemption inextricably located where Roman power, Herodian *modus vivendi*, and ecclesiastical prestige combine

with popular emotion into an unholy conspiracy and an inscription proclaims itself in "letters of Greek and Latin and Hebrew".

*Preaching where men really are*

If the Incarnation fulfils expression by involvement in the real world, so it must be with us. The idiom of the time and place may change, some of it sharply. Our parables may rather be needed for those who thank God they are "not as this Pharisee" rather than "not as this publican". It may now be a matter rather of the supra-racial friendship than the extra mile. But whatever the actuality, that is where the Word made flesh belongs. So often our preaching, in the widest sense of the word, runs away from where men really are. Or it inadvertently keeps within its own familiar terms, as if Jesus, in being the Son of man, had talked of being "despised and rejected of men" but given the Pharisees no cause to "murmur" by eating and drinking with publicans and sinners. It is only by bringing to bear loyally on all the issues of our time the content of God's love, measured in the character and conduct of Christ, that we can ensure its apprehension by the modern mind. The perplexities in which men find themselves are our occasion of relevance. The newsworthiness of the Gospel must win its way in the midst of what is news. The will to hear it, which is the main brunt of our battle for it, perhaps even the very capacity to hear it, must be won for men by our closeness with it to their own dilemmas and distresses.

There is often more "hearkening" than the professional advocate of faith (if we can use such a phrase) gives men credit for. We must beware of mistaking impatience with our ecclesiastical smugness or our complacent reiteration of phraseology for advance rejection of the Word. There is still in the world something of that paradoxical situation in the Gospel incident where a group of men, bent on access to Christ for a motive of compassion, could not find it "for the press" of his admirers or camp-followers. Much of the creative work of Christian articulation to the outsider seems to be happening today outside the churches, or rather, outside their vestries and precincts.



Happily we need not take the average neglect of Christian monuments (with which we began) as a necessary proof of an end of wistfulness about Christ. On the contrary. But what matters is that we meet men with him at the point where they (rather than we) anticipate a rendezvous. Such points are many in the bewilderments and frustrations of a world so rich in technological potential, so insecure in fundamental peace.

These considerations no doubt still leave us with seemingly impervious indifference, on all too wide a scale. A battle for the hearing of the Gospel is not the only contemporary form of the struggle against unconcern. A writ of *habeas corpus* that might bring out of neglect and inattention the case of the good and the true and the lovely is far less easy to issue in life than in law. Prisoners who are men are more easily brought out of prison for a hearing than prisoners which are ideas and invitations. There are those who have either atrophied or inured themselves into permanent indecision about Christ, so long as the welfare state sustains them and the TV entertains.

### *God speaks to and in humanity*

Yet it is just here that the presentation has to be loving enough to be invincible. Held in its own compassion, it refuses to despair. For its clues are everywhere. The meaning of the Incarnation for the human trust of its consequent faith is that the human situation, whatever it contains, is the arena in which God has been self-disclosed. If a world in which God has been born need not despair, the messenger of such a birth dare not. His ultimate fear will lie, not in what he tells but in how he tells it. The final answers to the one are in the other. In Christ, God speaks in human terms to human hearts. Humanity being that to which he speaks, humanity is that in which he speaks. In its content that knowledge is "of him": in its accessibility it is "with us". The revelation is at once the bridge that is made and the treasure that is brought. "We have this treasure", says the apostle, "in earthen vessels that the excellency of the power may be of God and not of us". The "vessels" of "the light of the knowledge of the glory of God", beyond the Vessel that is the Light, are the Scriptures of the Spirit's inspiration,

the minds of interpreting thinkers, the wills of redeemed people, the terms of human intercourse, the meanings of interpreted experience, and the existing notions and topics of the world, which, like the Palestinian ways and forms, are waiting to be the currency of his riches. All our world, and all our sentness in it, stand under the same single reality of God's disclosure to it. Where we find the substance of our witness, we find also the pattern of our service.

How can the Word of God, it has been asked, ever become human flesh ? How can the Word of God ever be there in men's words ? But is there, one may counter-ask, any Word if it does not ? Can there be any divine articulation which does not necessarily pass into human speech ? For words, even among men, are the point of an exchange. Revelation is not only "of", but "to" and "in". If we forbid any preposition, we forbid them all. If we exclude God from earthly intercourse, we exclude him in the end from heavenly sovereignty as well. For if we condemn him (in terms, that is, of our thoughts of him) to silence manward, we condemn him also to inscrutability. And an inscrutable God has no sovereignty in a human situation. If God is God it must mean something that he is, and that something must belong, and that divinely, with things as they are. To suppose heaven silent is to suppose it non-existent. For the Christian, God's being identified with mankind is inseparable from his veritable identity.

The question, then, is not : "How can the Word become flesh ?" but : "How not ?" if Word there is to be, final, audible, and sure. It is that assurance of a divine self-disclosure, inseparable from the divine sovereignty, which makes every hearer of the Word, sharing in the "flesh" of its discernible expression, a debtor with his flesh and blood to its perpetuated utterance.



# The Miracle of Pentecost

STEPHEN NEILL

## *Communication broken and restored*

It is very difficult to say exactly what happened on the day of Pentecost. Perhaps that was Luke's intention. This was a unique event ; it cannot be compared with anything else, and therefore must remain in many ways mysterious to the human mind.

But Luke does give us an invaluable clue to the *interpretation* of what happened. He deliberately presents Pentecost as the reversal of the judgment pronounced on the human race at Babel (Genesis 11) <sup>1</sup>. That was an arrogant human attempt to maintain the unity of mankind without reference to God, and therefore God must come down to frustrate it ; this is the introduction of the new and divinely appointed unity of men, now made possible through the resurrection of Jesus Christ. In Genesis 10, we have a list of the nations of the ancient world, grouped under the three divisions corresponding to the three sons of Moses, and roughly in our modern terms to Europe, Asia, and Africa. Luke includes in Acts 2 a list of the nations of his time, and is careful to include the parts of Libya about Cyrene, in order that Africa too may be there.

We usually think of both these passages as concerned with *speech* ; but perhaps we shall get nearer to the heart of the matter if we think of them in terms of *hearing*. At Babel, apparently all speak the same language, yet each man looks at his neighbour in astonishment, finding that he can no longer understand. This is a confusion of hearing. At Pentecost, what is made clear is that every man present understands perfectly the message that is given. This is the miraculous restoration of hearing with understanding. Communication broken and communication restored.

<sup>1</sup> A careful comparison of the Greek of Acts 2 with the Greek translation of Genesis 11 is needed, if this is to be worked out in detail.

We are familiar with both these phenomena in the modern world.

There are many words that are on the lips of all of us, yet which, because we all use them in different senses and with different connotations, do not serve to produce communication between brother and brother. One such word is "democracy", of which Valdo Galland, WSCF Associate General Secretary, could write recently in a review :

It is to be regretted that it is not until the final chapter that the author uses the term "the responsible society", but speaks constantly, rather, of "democracy". This term has been interpreted in such a variety of ways that now no one knows exactly what it means, but only that it is "American", and its constant use in this connection can only serve to confirm people of Asia and Africa in their conviction that Latin America is firmly under the influence of the United States <sup>1</sup>.

#### *New meaning for old words*

Now the miracle of Pentecost is not to be understood just as a piece of magic. It took place only when certain moral and psychological conditions had been fulfilled. Three points stand out. The disciples had been brought into a new and unprecedented unity with one another. They were filled with an intense desire to proclaim. They had only one thing to proclaim — the wonderful works of God in Jesus Christ, and especially in his death and resurrection. Everything that they said had reference to him ; he was the criterion, the objective standard by which everything was to be judged. A person, a life, can never be reduced to precise formulations. There is room for great flexibility in the presentation. But at the centre there is something which does not change, which is not in the least like anything else, and which can therefore serve as a check on everything that is said about it.

For the expression of this mysterious "something", the disciples had no instruments at hand other than the ordinary words which everyone else around them was using. They did

<sup>1</sup> *International Review of Missions*, July 1959, p. 360.



not set to work to coin new words. The more we come to know of the contemporary language and usage, the more certain it becomes that the first Christians simply picked up ordinary words, such as everyone around them was using, and filled them with new meaning ; and that meaning was determined by what they had come to know of Jesus Christ. Of course they could not entirely separate words from their earlier history. For instance, one of the common words of religion in the Mediterranean world was "enlightenment". The Christians, like many others, picked it up and used it. In time it became a regular Christian synonym for baptism. But baptism was not just some initiation or other ; it was incorporation into the death and resurrection of *Jesus Christ*. Therein lay the difference ; and Christian communication was directed to making clear in some measure just what that difference was.

### *Portraits of Christ in art and the Gospels*

Naturally there was a wide range of variety in the ways in which individual Christians tried to get this meaning across. A man may be painted by a large number of artists. No two of them will see him or depict him in quite the same way. In fact, in Christian history innumerable artists have tried to show in paint or sculpture something of what Jesus has meant to them. Of all among such efforts that have been quite honest — from the charming beardless shepherd boy of the catacombs, through the serene victor of Perugino's Crucifixion, the commanding visionary of Piero de la Francesca's Resurrection, to the tortured figure of the Grünewald triptych at Colmar — we can say that they have caught something of the reality, though very much less than the whole. But of others, where something of feebleness or sentimentality has crept in, we have to say, "He, the strong Son of man of Nazareth, can never have been in the least like that".

This is a useful parable of what the early Church did. It was not in the least afraid of variety ; but it exercised a stern, and perhaps we may feel inspired, critical judgment. Of certain presentations of the Christ, it said : "He was not in the least like that" ; and so what are called the apocryphal Gospels came

to be excluded from the New Testament and from public reading in the Church. But, from a very early date indeed, the Church did accept four Gospels as setting forth the truth that had to be communicated. Just how this acceptance came about we do not know. It is probable that each of the four was at first the special Gospel of one of the great churches of the early Christian world. What is more important is that each of the four is a highly skilful portrait, and that each of the four differs so much from the other three. Mark gives the picture of the diligent and unwearied servant of the Lord, Matthew of the majesty of the long-expected king, Luke of the tenderness and sympathy of the human Saviour, John of the mystery of the eternal Word made flesh. On each the early Church set its seal — that this represents the reality under one of the aspects that is necessary for the full apprehension of its meaning.

*Modes of communication used by Jesus*

If we go back a stage further, we note that the writers of the Gospels make plain that Jesus himself used a great many different modes of communication, more perhaps than are generally recognized even by careful students of the New Testament. Not to become elaborate, we may list seven, which are readily to be identified in the pages of the Gospels :

1. There is the brief, pregnant saying, struck out in the heat of his brilliant dialectic : "Render to Caesar the things that are Caesar's, and to God the things that are God's".

2. There is the single apophthegm, often obscure to us because we do not know when or where it was uttered : "Have salt in yourselves, and be at peace with one another".

3. There are the brief, unelaborated similitudes — the leaven and the mustard seed.

4. There are the parables from nature — the seed growing secretly.

5. There are the parables of human motive and experience — the unjust steward, the prodigal son.

6. There is the brilliant, carefully worked out poetry of the lilies of the field and Solomon in all his glory.



7. There are longer set discourses. Many of those which we have in the Gospels were no doubt composed by the writers, by bringing together sayings spoken on different occasions ; there can hardly be any doubt, however, that this too was a method followed by Jesus, especially in the training of his disciples.

### *New Testament forms of communication*

If we read the New Testament with even average attention, we cannot fail to be impressed by the astonishing variety of forms in which the New Testament writers cast what they have learned of Jesus Christ. Once again, to avoid elaboration, we may select just seven of the more immediately obvious of these forms :

1. We meet some astonishing achievements in the interpretation of the Old Testament (look at Galatians 4 !).

2. We find a good deal of apparently rather dull moral exhortation.

3. We are introduced to sharp, at times violent, controversy, in situations where it seemed that the very truth of the Gospel was itself in danger.

4. We find (e.g. in the Epistle to the Hebrews) a rich vein of philosophical thinking.

5. John offers us the example of profound meditation on divine things, the depth of which is matched only by the extreme simplicity of their expression.

6. Not only in the Gospels, but in such passages as I Corinthians 13, we encounter the magnificent beginnings of inspired Christian poetry.

7. The book of Revelation presents Christ under the guise of brilliant prophetic vision.

It has always proved difficult for the Church, let alone the individual, to give due importance to all these forms of communication. But history shows that all alike are indispensable, and that any Church which neglects any of them thereby weakens its own hold on the essentials of the Gospel.

*New questions bring new Pentecosts*

History equally shows that each period and each part of the Church has found some forms of communication more congenial, and others less congenial, to its own felt needs. It should not surprise us (and this is a further element in the variety of Christian communication and experience) that what we get out of the New Testament record of the Christ is to some extent determined by the questions with which we come to it, and that these questions themselves are to some extent determined by our own background and inherited ways of thinking. We are sometimes astonished that our forefathers were apparently so blind as they read the Scriptures; and we can see that new epochs of communication, we might almost say new Pentecosts, opened up, as men and women came to Jesus with new questions.

Not to go further back than the sixteenth century, the Reformation opened up in a new way the problem of the individual, of his personal need for the grace of God and for the assurance of divine forgiveness.

But, almost at the same time, other groups, in the Puritan tradition, began to ask other questions about the individual and his position in this world. Does not the Gospel imply an equality among men such as had never been thought of in the feudal and dynastic ages? In such questionings scholars have traced the beginnings of the modern idea of the responsible society.

Just over a hundred years ago, men began to think in new ways about economic problems. Karl Marx worked out one solution in terms of the exclusion of religion. F. D. Maurice read the Gospels with new questions in his mind, so with new eyes, and became the father of social Christianity, of the conferences on Life and Work, and of one whole aspect of the work of the World Council of Churches.

In our own century, Freud, Jung, and Adler have taught us to ask many new questions about the deeper levels of our own being. Christians have hardly as yet even begun to read the Gospels with these questions in their minds. This should be a fruitful field for Christian thinking in the next thirty years, and should result in an extension of the possible forms of Christian communication.

Once again, we should not be surprised if, as new nations and peoples come into contact with the Gospels, they approach them with new questions, such as the western world has never imagined or formulated. As they do so, we shall see the beginnings of indigenous theology in Asia and Africa. The trouble is that so far the Christians of these nations have been too docile ; they have been so overwhelmed by the wonder of the tidings of the grace of God in Jesus Christ that they have tended to accept it simply in the terms and the forms used by their western friends. There has been genuine communication but no two-way traffic. Now is the time for these peoples to exercise their independence. The results may be surprising, but the step is necessary. Some time ago, lecturing to a class of German students, I remarked, "Better an African heresy than a European orthodoxy". I think my readers will understand why at that point the class applauded.

#### *Conditions for communication*

Our main difficulty, however, as students, probably lies in our contacts with those who seem to have no desire to ask questions about anything, no interest in communicating with others, and no particular interest in listening to what others have to communicate.

We have to recognize that the situation is, in some areas and under some aspects, extremely grave.

The tendency of some schools of contemporary philosophy would seem to be in the direction of eliminating the possibility of any real communication between human beings on any subject of any interest whatsoever. If everything is irrational, then language cannot be more than a series of meaningless noises. If all statements are either tautological or untrue, not much is to be gained by what we had earlier regarded as rational discussion. Probably the danger point has already been passed. Leaders in some of these schools appear already to have become aware of some of the absurdities in their position. These absurdities and paradoxes are likely to attract students for some time to come ; but later ages are likely to look on the contemporary flight from reason as a very temporary malaise of our troubled and anxious century.



More difficult is the situation of what it has recently become fashionable to call the beat generation. If life presents itself as dreary sequences of meaninglessness, punctuated by the occasional stimulus of orgasm, what possibility is there of communication about anything? If there is nothing to say, what need is there to speak at all? Why should the typewriter be allowed to drool on for eight hundred insignificant pages? On certain occasions our Lord himself was silent, because he found no possibility of communication. The modern Christian may at times find it necessary to be silent, because the conditions for communication simply are not present on one side.

What are these conditions? Three at least are indispensable, and must be found at least in some measure on both sides of the dialogue, if communication is to reach the deeper levels of personal relationship. There must be courage. This involves a willingness to experiment with the environment, natural and human, holding in mind the possibility that meanings and patterns as yet unknown may come to be disclosed. There must be a sense of responsibility. This means, primarily, a recognition that knowledge and conviction must lead on to action, and that therefore all true living involves commitment, risk, and danger. Thirdly, there must be a sense of humour. This is just another name for a sense of proportion, of that common sense which is the safeguard against the solipsism that arrogantly supposes that the self and its states of mind are the only existents, or at least the only interesting existents, in the world.

It has to be admitted that over fairly wide sections of the intelligentsia at the present time these conditions of communication are rather noticeably lacking. Where this is so, the Christian can do little but pray that they may not be lacking in himself, that this temporary dementia may pass away, and that human nature may begin to reassert itself against its enemies.

### *Signs of hope*

But there is no need to despair. The intelligentsia forms only a very small part of the human race. The vast majority of mankind are village dwellers, or belong to the so-called working class. These continue to communicate with one another with

astonishing force, relevance, and pungency, and with a range of imagination and expression that often puts to shame those of us who have been flattened by the processes of "civilization". And even in the intelligentsia there are signs of hope. I speak only of that part of it which I know fairly well in north-western Europe and America. A large number of my younger friends are prepared quite often to spend more than they can afford in order to attend a concert of the works of John Sebastian Bach. And nearly a million people have bought E. V. Rieu's translation of the *Odyssey* in the Penguin Classics series. Now quite probably these young people are very confused and inarticulate about their ideas and feelings. But in some dim way they are aware of worlds beyond the mere boredom of getting and spending ; and, however much they may deny it, they are perfectly capable of understanding what we are talking about, when we speak of Christian principles and the Christian challenge.

For the New Testament is dealing all the time with the great and simple human realities, which are also, but in a different medium, the concern of almost all great art. The New Testament is a book which deals with human interests and human relationships. It is concerned with love and hate, with sympathy and jealousy, with hope and despair, with integrity and decay, with life and death. These are things that human beings know about, and, when they are in their right senses, care about. Words change a little from period to period. Accents and emphases change a great deal. But the fundamental experiences hardly change at all. And, if we listen carefully to the speech of young people, we may be surprised to find almost forgotten words creeping back into their vocabulary. It is not an unknown thing today for students to use such old-fashioned terms as "right" and "wrong". There is in many of them an acute concern for "justice". They would be hard put to it to know what they mean by these terms, or why they use them. But, if the words are beginning to creep back, the time may not be far distant when the search for meaning will itself begin again to seem a reasonable quest for a human being.

*The Holy Spirit and the kairos*

And yet Pentecost was and always will remain a miracle. Any kind of communication between human beings, although we so readily take it for granted, is in reality mysterious. Any effective communication in the domain of religion is always a miracle. Kierkegaard was right. In this field there can be no direct communication. Direct communication is always of ideas, and in that there is nothing specifically religious. There can only be thoughts which wound from behind, and indirect communication which provokes the individual to deep inner questioning and seeking. That is why Pentecost is always present, why the Holy Spirit is always a living partner in Christian communication. He, and he alone, can take of the things of Jesus and show them unto us. The witness borne by a Christian to a non-Christian must always to some extent be of the nature of a "He-Thou" affirmation, a statement of possibilities that are not yet actual. It is the Holy Spirit alone who can bring reality out of potency, who can transform the affirmation into the "I-Thou" of a Christian confrontation of the human soul with Christ.

This does not absolve us from attempts to communicate Christian truth in the vocabulary and idiom of the contemporary world. It does mean that we must not be too easily discouraged, if our efforts do not seem crowned with such success as we might hope for. There seems to be a divine *kairos*, an appointed moment in these things. How often, when a revival has broken out, new converts have said to their old teachers, "Why did you not tell us these things before?" The answer may well be that the old teachers had constantly been dwelling on "these things", but that somehow the *kairos* had not come, and their teaching fell on deaf ears. The conditions for communication were not there. But, when the appointed moment comes, ears are opened, as on the day of Pentecost, and the natural human faculty of hearing is restored. On an earlier day, the first Easter Day, the disciples were perplexed, "for as yet they knew not the scripture, that he must rise from the dead". But, a little later, "then the disciples were glad when they saw the Lord".



# Communication and Worship

ANDRÉ B. DU TOIT

The most eminent means of communication among men is the word. Through the word human souls are put in a direct, living, inescapable relation to one another. What is thought, experienced, hoped, lamented by one is communicated by means of the word to the other. As long as the word exists, there will be communication. This is true also in our worship life. The word is the means by which the human soul is put in a direct, living, inescapable relation to the Divine Mind. There is also communication in silence, but the primary way is in the word. For silence is invested with meaning only by the words preceding and following, that is, interpreting it. The great silence resting upon the mystery of our world, upon human life, upon our own past, present, and future, is broken again and again through the Word which God addresses to us when we come together. Through the *Word* man is set before God and called to a decision which he must give in *words* of his own. He cannot escape this relationship. He can deny it, but his denial does not make it any less real. However, certain circumstances may make it almost impossible for man to experience this relationship, and to these factors which disturb real "communication" the Church must give its most earnest attention.

## *The Word is the Lord*

In the New Testament Jesus Christ is called the Logos — the Word. This means that he is *the* means of communication between God and man. As the incarnate Son of God he is the great Word spoken by God which binds heaven and earth. All other words spoken by him point to and spell out this one great Word — Jesus Christ. As long as this Word is, there will be

communication between God and man. This is no weak, ineffective communication that can be easily "cut off" or "lost". The first Christians confessed that the risen and exalted Christ was the *Kurios*, the Lord. The Logos is at the same time the Lord of heaven and of earth, of past, present, and future. The Logos is the *Kurios* ! This means that nothing, literally nothing, can prevent him from establishing and continuing communication in any place and with any person he chooses. As the exalted Lord he now works through the Spirit of Pentecost. The meaning of Pentecost is that through the Spirit the message of the divine Logos can and will be translated into the logoi, the words of all men of all races and nations and tongues. Through the Spirit, communication between the World of God and every nation of our world has become possible.

But what is the content of the message that is communicated ? It is that Jesus of Nazareth is the Christ, the Redeemer, who through his life and death has removed sin, the one thing by which man has "excommunicated" himself from the presence of God. In short, the content of the message is the Atonement. Jesus Christ is the Logos, the Communicator ; the Logos is also the *Kurios*, the Lord ; the Lord brings the message of the Atonement through the Spirit to *all* men. These primary, unchangeable factors of redemption history are the guarantee that no sincere and courageous attempt to understand and solve the problem of communication in our worship life will be in vain. For "Jesus Christ is the same yesterday and today and for ever" (Hebrews 13 : 8). *Today* as the Logos he is *the* Communicator between God and man. *Today* he is the Lord. This means that, in spite of the brokenness of our changing world, his way of communicating is effective. Through the Spirit he overcomes all barriers that separate men from God and from one another. Therefore we need not despair that modern barriers of language, race, historical background, politics, resentment, and so forth, will ever prevent the Spirit from translating the divine message into the words of men.

There are certain problems connected with communication and worship which should be mentioned here. These problems are not related to worship life alone, but their effects are very evident in this realm.

*The Incarnation and Atonement for autonomous modern man*

Apparently man is losing more and more the desire to communicate with God. He wants to be alone and to be left alone. He is so overwhelmed by, and pleased with, his achievements in so many areas of life that he feels he no longer needs God. In earlier times man was conscious every moment of his life of his dependence upon God : he needed God when his child was ill, as security against imminent dangers, to ensure the success of his crop and the fertility of his herd. Now he heals his child with medicine the doctor has prescribed ; he has hundreds of ways to raise a successful crop — and if it fails, there is always the insurance ! Modern man is a self-made man. He no longer lives in a world where divine miracles are wrought or are needed. Or rather, he himself is the miracle. He no longer needs religion ; it was only the expression of the natural awe of primitive man in the face of the mighty, inexplicable forces of nature. Therefore concepts like God, sin, and forgiveness belong to the vocabulary of the past. Modern man stands on his own feet. He is autonomous in the most profound sense of the word. He is his own preserver, protector, and saviour. He does not need communication with God — if by chance God does exist. He is not a real sinner. Why, therefore, should he need fellowship with a God who speaks words of forgiveness ?

Against this whole concept of the autonomy of man that is growing stronger every day, the Church must stress more than ever before the facts of Incarnation and Atonement. Even though man wanted to be alone, God did not want to be without his people. He knew that if man were left alone he would ultimately destroy himself. Incarnation is the manifestation of the fact that man is not intended to be, and cannot be, his own saviour, that he needs God, that God has made man for himself, and that man's heart is restless until it finds rest in him. In the light of God's loving condescension to him, man realizes that his longing to be left alone is not heroism, as he had thought, but mere stubbornness. He realizes that man's longing to be his own master, to be free from God, is the very essence of all sin. He also understands that the purpose of the atoning life and death of Christ was to renew the communication with God



which he himself had wished to sever. This new *communication* leads to *communion* with God. Man no longer wants to be the autonomous master of his own future. He is overcome by the power of love. Instead of the arrogant master of all things, he now becomes the humble servant. Jesus Christ has become his Lord. And since he knows that Jesus is not only *his* Lord, but in fact the Lord of *all* things, he knows too that *nothing* will ever be able to break this new relationship in which he now stands with him — “neither death, nor life, nor angels, nor principalities...” (Rom. 8: 38 ff.). Every time he and his fellow-believers come together to worship the Risen One, he will be invisibly in their midst, as the Logos initiating them into the mysteries of God’s love, as the Christ reassuring them of the reality of their salvation, as the Lord confirming that he will be with them until the end of time.

### *Loss of all sense of authority*

Another problem undermining our worship life and closely related to the first, is the fact that modern man has to a large extent lost all sense of authority. He has no deep-going respect for any authority higher than his own; or rather, he *knows* no authority higher than his own. This is perhaps one of the worst legacies of the democratic tradition. It is well illustrated in our modern educational system where the child is required to accept almost nothing on the mere authority of parents or teachers, and where hardly any discipline is permitted. It can also be seen in the attitude towards the law; man obeys it not because of its intrinsic authority, but in order to stay out of trouble. The question, is this right or wrong? (*viz.* allowed or not allowed?), is replaced by, is it advantageous or not? does it work or not?

This development has had disastrous effects on our worship life, for at the heart of all real worship is the knowledge that we are in the presence of the Wholly Other, of the One who *has* no higher authority, in other words, the knowledge that God is not only loving but also holy. When this is not recognized, we do not worship the real God but a god of our own making, a friendly, loving, grandfatherly god with whom we can do

what we want, a nice, comfortable god, but not the God of the Scriptures, and therefore an idol. It is only when we are overcome by the love *and* the majesty of God that we can fall on our knees with the words which are the essence of all real worship: "My Lord and my God" (John 20 : 28).

This is one of the most urgent problems which the Church must tackle. Our conception of God has lost one dimension — that of holiness and authority. We have to ask and answer anew the question: what does the Lordship of Christ really mean today?

### *Culture and communication through worship*

Then there is the question of the relation between language, race, culture, etc., and communication through worship. In what way does the Spirit work among the different nations of our world today? There seem to be two extreme attitudes, both of which are to be avoided. On the one hand, Christianity may be associated exclusively with a certain language, culture, or race. On the other hand, the illusion may be created that Christianity can live without being "incarnated" in a specific nation and culture, that it can live in a kind of international or supernational vacuum.

The tragic fact that Christianity has become associated almost exclusively with western culture and western European languages is so well known that it need not be stressed here. Yet I should like to give an example of how this misconception has influenced missionary work in one part of the Transkei. Until last year no Christian Church of any denomination allowed Xhosa Christians to attend church services in their traditional red blankets. When they were finally told that God really did not mind their wearing their blankets to church instead of European dress, they could hardly believe it. It is encouraging that the Church is beginning to realize more and more the damage that has been done by identifying Christianity with western culture. We must take the events of Pentecost much more seriously, for there, on that day, the monopoly of one nation — the Jews — on living fellowship with God was broken for ever.

The other extreme is to see Christianity as something supernatural. In a certain sense it is, but not in the sense that it denies the existence of nations, cultures, etc., for this would be to deny the very fact of Incarnation. Christ was a *Jew* in heart and bone. The Spirit on the day of Pentecost did not enable the apostles to speak a new, international language, a kind of Esperanto, that all could understand, but "how is it that we hear, each of us in his own native language?" (Acts 2 : 8). The Church must come to recognize this more clearly than it does today. It is so easily forgotten, for instance, that only a few intellectual giants are able to pray with full surrender in a language other than their mother tongue. It is forgotten that a Zulu would prefer to sing the praise of God to his own music, than to the melody and rhythm of a seventeenth-century canticle. Only when the message of Pentecost is fully understood will the existence of different nations and cultures be taken seriously enough. Then only will the most uneducated man be able to come into living and lasting communication with God.

These are some of the factors to be considered in connection with the problem of communication and worship. It is a very difficult one, but it can be tackled courageously in the knowledge that God himself has already overcome it in Jesus Christ, and that all our asking is preceded by the great "yes" God has spoken to the world through his life, death, and resurrection.



# The Obstacles to Communication Arising from Propaganda Habits

JACQUES ELLUL

This article is only concerned with research relating to *obstacles*, and we shall therefore deal neither with the *facilitation* of the spread of ideas and information caused by the mass media of communication, nor with the Church's problem of how far it is legitimate to make use of modern techniques of propaganda, publicity, public relations, and psychological influence. These methods are highly developed today in the greater part of the world, to a pathological degree particularly in the USSR, Algeria, the USA, and China, and less in others, as, for example, in Europe as a whole. It is quite certain that these methods *modify man*; they do not leave him intact, and consequently they modify the very existence of communication, and consequently again the possibility of evangelism. Now we must start with the concrete situation of man in his actual workaday life in the world of today, and accordingly our methods of reaching him must be adapted to this situation. True enough, only the methods can change: the Message cannot be adapted; still less can we have any conviction about the possibility of "communication in itself" independent of the Holy Spirit.

## *The nature of propaganda*

In short, we are dealing with a man possessed by myths, modified by psychological techniques. If we want seriously to make our witness, we must ask ourselves the question: who is the man to whom I speak, the man modified by propaganda or by psychological action? Already we are making a point which will not be easily admitted. Many authors, for instance, look upon propaganda (but note that I include in this term various forms of influence, publicity, psychological influence, public relations, and also human relations) as an external phenomenon, bearing only upon very secondary elements in the personality and capable at most of modifying opinions. And even on the latter point a whole school of American sociologists is bent on

demonstrating that propaganda does not modify opinion. At all events a firm link is established between propaganda and opinion. The former is always studied in books on public opinion. I think this is an inaccurate view of propaganda. They are thinking only of electoral propaganda, and thinking of it generally in its very early form as practised half a century ago. Now the problem is no longer at all the same today. I shall here put forward four propositions which there is not space to enlarge upon:

1. Present-day propaganda tends to work upon the unconscious and less and less upon the level of consciousness, knowledge, or clear opinions. It works from all sides upon the individual through his roots and his motivations.

2. Propaganda tends to obtain unconsidered reactions which are not willed, thought out, or chosen — actions of a reflex and intuitive kind — actions which might be described as spontaneous if they were not inspired from without. It tries to “short-circuit” the factor of consideration and exercise of conscience. It seeks henceforth not to modify opinions but to determine actions.

3. Propaganda tends to lead to attachments, to make its object become part of a world-wide sociological current, to cause conformity and adaptation. It tries to get men to conform to a certain type, a certain society, a certain party, a certain ideology. And for this reason public and human relations must be included under the heading of propaganda in spite of every objection.

4. Propaganda is characterized by its techniques and not by its objectives nor by the “ideas” it propagates. Propaganda systems cannot be distinguished according to ideologies or judged according to whether they are fascist, democratic, or communist, etc., for by the nature of its techniques propaganda produces a certain number of effects which will always be the same whatever the apparent content of the watchwords (which are of very little importance) or whatever the “cause” to whose service this instrument is put. We shall now devote ourselves to a very schematical analysis of these effects.

### *Crystallization of prejudices*

First of all we should underline a number of purely psychological effects; a man who has been subjected for a certain

length of time to the methods of psychological manipulation and social pressure does not remain unaffected. It should be noted, however, that none of these results, nor any other of the results of propaganda, are perpetual or permanent: they wear off eventually, but they last as long as propaganda is kept up or renewed. Propaganda sets up in the man a crystallizing, hardening process and a psychological regression. Certain tendencies which existed in a latent state suddenly become powerful and obvious. Prejudices are brutally strengthened and hardened. The man feels justified in harbouring a prejudice that was only vaguely there and which he used to reject. The individual refuses to modify judgments of which he was once rather unsure, but which now, when used by propaganda, seem to him to be the expression of truth itself. From now on propaganda standardizes current ideas, hardens the stereotypes, codifies social, political, and moral standards, and attributes indisputable power to them. The man now sticks to them with a vigour not his own. Collective beliefs now become for him his own personal beliefs, his personal conviction, thanks to the psychological manipulation which has made him swim with the tide. Now, what seems very remarkable is that these prejudices, these stereotypes, tend to occupy an increasing place in the personality of the subject of propaganda; they become the centres for the crystallization of his personality. They progressively repel all that comes from another source. Private life becomes less and less important; purely personal activity becomes less pressing; for, in the scale of individual values, propaganda has endowed such a schema with conquering power within his personality.

### *Justified man*

Another aspect of psychological crystallization is justification. Propaganda brings to the man a set of justifications: belonging to a certain movement, a certain activity, a certain country, he is given the certainty that he is right, that he is considered right by others, that his actions are right. A man subject to propaganda is always justified, endowed with a good conscience. He can throw off any sense of culpability, any awareness of the evil he might do. He is perfectly adapted to objective situations. By this process of intensive rationalization



propaganda constructs a monolithic type of man, eliminating all contradictions, all conflicts, all tensions, and also all self-criticism, all uncertainty. And this individual, justified within himself by propaganda, is justified not only in his past, but also in his future, in the activity for which he is enrolled and which is his justification (that is the mechanism of all war-time propaganda). Henceforward the man is closed to every new idea ; he has his stock of beliefs and his justification. He refuses to admit anything which might appear to question his personality, in the form of a question or an idea or a piece of information coming from outside the propaganda system. The field of activity for his thinking is henceforth extraordinarily limited : there are the questions in which he may be even passionately interested — these will be those belonging to the society or movement of which propaganda makes him a part — and then everything else is without importance. He loses by this very fact his capacity for choice and his critical faculty. The possibility of making a personal judgment is lost because he is so accustomed to take refuge in a collective certainty. Henceforth he is inseparable from the impersonal opinion which has artificially become his own. We can understand why Young speaks in this connection of “regression to an infantile stage” as a result of propaganda, and Stoetzel of the fact that propaganda destroys the possibility of individuation. There occurs in fact the alienation of the individual, due to the double action of the schematization of his consciousness and the emptying of the rational personality into the irrational collectivity.

#### *Other psychological effects of propaganda*

Certain others factors of this psychological transformation of the individual should be recalled at this point though we cannot analyse them here, but only indicate them, as points to watch for and to think about. As a result of propaganda there comes about a sort of emergence of the powers of the subconscious which tend to submerge the conscious personality. There comes about likewise a very remarkable development of artificial needs, which are unimportant, not in the least essential to man, but which become irrepressible, exigent, imperious, the only ones to be taken seriously in the long run, demanding satisfaction,

whereas natural needs pass into the background (see this on the most elementary level in advertising). There is a complete inversion of the scale of needs. From another standpoint, it has been possible to say that propaganda created a tendency to cyclotymic neurosis (Felice's disease) by driving man through successive periods of exaltation and depression. This is probably exaggerated, but it is true that certain psychotic dissociations of the individual are produced. Propaganda for instance accentuates the dissociation between thought and action which is very characteristic of our time, action being more and more frequently obtained without voluntary deliberation, thought remaining most frequently disincarnate, opinion for opinion's sake without ever resulting in action. Any slightly coherent and discriminating political thinking becomes incapable of application and powerless. What man thinks is radically ineffective or else must remain purely interior. And this is one of the most serious results of modern intensive propaganda. Another example of dissociation is the opposition between the pictured universe in which propaganda represents man to be living, when everything is transformed by it into pictures, symbols, and myths, and the world of the every day, the concrete, the day-to-day commonplace experimental world in which man lives ; man, who is the sole object of his experience, yet, because he is opposed to, and denied by, the word of propaganda, passes into the background, and becomes valueless, colourless, uninteresting ; all the interest and all the seriousness being attributed to the abstract world of the mass media.

Finally, we must note that propaganda makes man live in a Manichean world, without half-tones, without ambiguities, without any possible subtleties or choices. The ally is perfectly pure, good, without reproach : he fully represents the Good. The adversary is perfectly horrible, without a shadow of justification or a good quality, totally Bad. He adds moral Evil and metaphysical Evil to physical misfortune ; he seeks to harm men as much as to destroy values. The label which propaganda attaches to the one and the other is a global designation of the contents. Man in these conditions becomes inaccessible to all positive feeling towards the adversary who is to be annihilated. He is beyond the reach of humanity.

*Devaluation of language*

We must now point out another result of the development of propaganda which is extremely serious for Christians. It is the absolute devaluation of language. I am not concerned with untruth in the ordinary sense of the word. We can dismiss propaganda too easily by saying that it is based on falsehood (in contra distinction to information which is based presumably on truth). In modern propaganda there are fewer and fewer untruths about matters of fact. We are more and more aware that truth pays, that the client must not be deceived, exactly as in advertising. It is well known that nothing produces a more disastrous effect than the discovery that propaganda has lied on some precise point of fact. Henceforth it can be assumed that information given in modern propaganda is in general accurate. Of course there still remains the possibility of silence and of a special presentation of the facts. But the effect of propaganda is very much deeper than the deployment of lies and the attachment of a man to false ideas.

It is known that propaganda, in its psychological aspect at least, appears as a manipulation of symbols, charged with meaning, with power, *evoking* a whole ensemble of sentiments and of ideas, provoking reactions and dispensing with every experience, every clear idea, every reality. Now language is the symbol which is at once the easiest to use and the most current. Language is certainly a natural symbol, but it is also, by nature, rational. It is significant. The grammatical structure of the language is a logical structure appealing to reason — the content of the words is an ideal content and consequently appeals to the intellect. Of course the words have also an emotional power and a content of images, evocations, and sentiments — but they are not primarily that. Now, when propaganda takes possession of the language, it transforms it. The purpose of language in propaganda is no longer to communicate ideas and rational thoughts but to provoke reactions and reflexes. It is reduced to the role of a stimulant. The word is no longer used to express something; it is only a means without a dimension and an object of its own. Propaganda demonstrates the materialist theory according to which language is only an ensemble of signals which produce reactions. Propaganda is an instrument



which destroys language and reduces it to the role of verbal magic. There is in effect a kind of magical operation in which seduction, suggestion, hypnosis are the usual means employed. The word is a protean instrument serving for innumerable operations such as hypnosis or hyperaesthesia ; but it is no longer the channel of reason. It no longer expresses anything.

### *Sound without meaning*

When propaganda uses speech in this way, it trades on the fact that the words keep their force even when they have lost their meaning. The word has no longer any meaning for the man in the street, but he still reacts violently, positively or negatively, when he hears this *sound*. The word "fascist" has no longer any meaning, but it provokes the reaction. Similarly with the word "justice" and the word "democracy". Propaganda therefore chooses the strongest words, those most charged with electricity, with emotional potential, the words evoking the most virtualities, and it uses them without concern for their meaning. It matters little that what men do is the opposite of what they say, for what they say has no longer any intelligible meaning. They can move crowds by shouting the word "peace", while making not the slightest peaceful gesture, while nothing in their attitude suggests the will to peace. But there is no common measure. The word "peace" is a sound which calls forth a positive reaction in an individual, by evoking just and legitimate sentiments and hopes, but which has no rational content, no concrete meaning for the victim of propaganda: the only concrete content is to make him ally himself with those who shout "peace". And there is the example of 1947 with the association of ideas "peace = communism". In all this there is nothing for the intellect ; it is not a matter of getting something understood but of striking the sensibility of the crowds. These words become perfectly abstract ; they can then be used in very different directions by giving them values which sometimes bear no relation to their reasonable content. And the more a word loses its meaning the more propaganda can spread it, shout it, impose it. The emotive power of the word is fortified by its obsessional use, by the vigour of the formulae, by the power of the apparatus which projects it, in short, its noise.

*The "propaganded" man*

The man who is subjected to this propaganda is a man who no longer knows what the words mean and who can do no more than react, as at a certain stage of hypnosis and dispossession of himself in the course of a jazz session the hearer yields to uncoordinated and unconscious, but undoubtedly frenzied, reactions to the actual rhythm of the music. When language has become pure sound, it has only that kind of power over people. But this brings with it grossly serious consequences. First of all, obviously, this man enslaved by propaganda gradually ceases to be able to listen to any other language than that. He must have the noise, he must have the obsession, the repetition, he must have the affirmation in its raw state, he must have the emotivity: every word not charged with this power ceases to have any value for him, he does not even hear it. There is no other use for words, no more reference to other uses of language. And this man in effect loses his ability to speak in the tone of straightforward meeting with another. In his turn he adopts the form of vocabulary and the grammar of propaganda; in his turn he uses this symbolism based only on visceral reactions; he need no longer present his "reasons"; in his turn he formulates an evocative noise, and the greater the noise, the more assured is the strength of his conviction. The words thrown in the face of the other are no longer instruments of exchange and of contact. This word, having no longer a rational, defined, logical meaning, can cover anything.

To the victim of propaganda, to require words to have a meaning, to seek to define this meaning, is to fall under the scornful term "intellectual". That words like liberty, democracy, man, truth, have an exact meaning is the claim of the dried-up rationalist. To say that one cannot put no matter what meaning into no matter what word, is to be accused at once of denying life and commitment. To expect to rediscover a common meaning for language is to fail to understand the needs of the modern man. (To be more precise, the "propaganded" man.) In this matter, language having no longer a common meaning ceases to be a means of communication. The word then covers different images according to what group is using it in its

propaganda. Obviously the word democracy, which arouses a reaction in the American citizen as well as in the communist, does not evoke in each the same colours, the same images, the same actions, behind a similar emotion. But in neither case is a clear and communicable thought involved. There can no longer be a real language under these conditions ; there can no longer be communication. The word becomes instead another reason for withdrawing into oneself, for shutting oneself away from the other. There is no longer any possibility of discussion, of meeting of minds, once language is invaded by propaganda, because there can only be a meeting if words have a common intellectual meaning. No more can there be real and true alliances of agreement and collaboration. All the more because this is part of the deliberate work of propaganda : to destroy man's communication with man in order to protect the collective beliefs which will always be endangered by the use of reason.

### *False and true communication*

We can limit our study of the effects of propaganda to these two series among many. And we then see the problem posed, not only for us Christians, but also for every rational man who is concerned for man's destiny : the real problem of communication. But there is first of all the problem of "false communication" in which our world excels. For of course men continue to talk in this universe of noises as though nothing had happened. Men speak to others, using this absent vocabulary as though the other could understand, even when the speaker does not even desire that he should. In reality communication between men is then established by means of identity of reaction in the presence of identity of stimulus, by way of semi-conscious, collective images, which to a greater or less degree evoke feelings and provoke secretions, but never clear ideas. Men pretend today that they "understand each other" when they are moved in the same direction, when they experience a common emotion. Shouting "Heil Hitler" at the same time, and acting together, they have communed and claim thereby to have communicated. But they say this simply because they no longer know what communication is. They no longer know that it is based on the



difference between two people who use a common measure between them which lets them be aware simultaneously of their resemblance and their difference. There is only communication between different elements, whereas present-day man, subjected to propaganda, only seeks identity, seeks himself in his neighbour, and regards this neighbour as his enemy if he does not present him with the simple reflection of his own face. Every relationship based on a difference, every acceptance of a difference in the other, is from the start a questioning of what I am doing, of the images to which I am accustomed, of the prejudices which dwell within me. It is to admit the ambiguity of the perhaps, to admit the possibility of a future which might be different from the one to which the logomachy of my nation, my party, my church binds me unilaterally. Now these are forbidden thoughts ; here is the appearance of culpability in the enclosed and self-justifying universe ; here is the questioning of myself, for under psychological manipulation I am identified with the ends and slogans of this propaganda.

We take our position then beyond the simple customary problem that in the post-Christian world some words of the Christian vocabulary have lost their value. It is indeed the whole language which is denied. We take our position beyond the well-known difficulty of entering into contact with others, for with the victim of propaganda this communication is accursed and there can only be a reaction of hostility (unless he has himself become a propagandist and speaks to you as a zealous proselyte only to conquer you). We take up our position finally beyond the problem of the confronting of opinions, for we are no longer concerned with opinions. We confront a total man who has become an active, "activated" man, whose opinions no longer have much importance since they are still at the larval stage, and can be in complete contradiction with his actions. To try to bring him back to the level of deliberation, of choice, to make an "ethical man" of him (without even trying to attain to the "spiritual man" !) is to engage in a struggle in which we are disarmed because we may not use the same weapons ; it is to engage in a combat which is infinitely beyond our directly human powers, but which concerns the primitive dignity of man before you even begin to think of conversion to Christ.

# Technicians and the Congregation

KURT BRÄNDLE

We find ourselves in one quarter of a huge city, with many monotonous and some more varied streets, with many dull and some original buildings. We know nothing of what goes on in them. There are many inscriptions on the streets and buildings which we can read, but which we do not really understand. We wander about, and meet people who are having the same experience. We walk with them for a while, and try to talk to them, but we do not understand each other. What shall we do? Shall we go together into one of these houses, confront each other, and, through our common experience of the house, come really to know each other, and to understand what the inscription on that name plate means, and learn to understand other inscriptions? It is hard for us to find the right way. My egoism, my own mind, the bewildering variety of experiences and impressions stands in the way of such encounter. Often I do not talk with people about their problems or about my own, but about *the* problems. We speak in generalities, of things in the abstract, and do not realize how little we really listen to each other and how much we need each other's help. The question, "What shall we do?", must be changed to, "How can we help our brothers?" The answer is already implicit in the question, but it needs some concrete clarification, and it needs my commitment.

## *My task as a technician*

I am a member of the congregation, of the human community, united with my brother through our ever-present Lord, born into a world which has lost its Lord. It is the task of the congregation to honour God, to proclaim his Word, and to be an example of love among men. This task is the same for all members. It is the same for us today as it was for the men of a thousand years ago, and will remain the same until the end of time. This task is given to me, as to all men, as a human

being *hic et nunc*, with all my weaknesses, possibilities, and abilities, to me as a technician. How can I accomplish this task, and how does the way in which I accomplish it differ from the way of those who are not technicians ?

As a scientist or technician, I deal with the investigation and control of matter, with chain reactions not initiated by nature, with the production and use of things, and with relating elements to one another. I help man to make use of matter through shaping and changing it ; I show him possibilities for revolutionary changes in his way of life ; I put all these possibilities into his hands and let him choose. I do not pass any moral judgment on all this, nor can I investigate the meaning of each technical process in my work.

As a physicist, I spend months exploring the action of electrons in order to achieve new lighting effects. As an engineer, I try to construct an automobile which is as easy as possible to drive. As an architect, I try to give shape to the relationship between space, material, and form in a building. Where do we find the meaning of all this, its ultimate aim ?

We must not seek for an answer either in unrealistic rejection of all technical development out of some romantic desire to return to "the good old days", or in some idealistic faith in a future completely shaped by technology. There is no point in either hiding our heads in the sand or glorifying the "age of the sputnik". However, we are in the midst of a revolution in our total way of life, caused by the discoveries of science and the rapid technical development resulting from them. I have to accept this situation, if I am to find satisfaction in my work. God is patient ; he lets this development take place ; he is acting in it ; he loves and judges us through it. We are often not aware of his being at work ; but he has the last word, and this is my consolation. This will be sufficient for me when I do not see the ultimate meaning of things. Within this development I can go on living as a child of God ; I can remain a human being and not become a robot ; I can keep my soul and not become a mere factor of production. In this way I can keep the necessary perspective on my work ; I can take the right attitude towards my profession, and find time to think about my task of being a human being and the brother

of my neighbour. It is on this basis that I state my professional point of view, for otherwise my words would be uncertain, even untrue, without conviction, and, at best, a mere statement of problems.

*The necessity of precision in thought and word*

When we study reactions, build houses, construct machines, and draft plans for organizations, we calculate precisely in words, figures, and designs. If we do not, defects will show up and catastrophes may occur in the use of things, and even in the early stages of their construction. As a technician, I am trained to be disciplined in my thinking.

Much useless talk, many misunderstandings, and a great waste of time might be avoided in the congregation, if this simple, objective, humble way of thinking were followed. Our language ought not to be dull and unimaginative, but understandable, true, and unambiguous. The formula of a chemical process and the design of a building are a picture of reality. The living examples of technical processes which we find everywhere in our scientific work can provide inspiration for our discussions in the congregation and can serve as illustrations of the problems of our everyday life. I have to convey this way of thinking to the congregation. Precision is necessary in the realm of the spirit. If I construct a doorstep one inch too high, people will stumble over it again and again. I think that the responsibility for precision which we have in making this doorstep should be transferred to our words and thoughts. We must remind each other of this responsibility, and this is especially important for those who are called to speak in the congregation. They need the advice of technicians who are engaged in practical work. Where else, if not in a community of brothers, should it be possible to remind one another that we have sometimes spoken imprecisely, which is the same as speaking untruthfully. We have to speak frankly at once, for among brothers it is the truth that counts, and not who is right and who is wrong. When it is a question of truth, modest silence is out of place.

In a technological world, where distances are becoming less as means of communication are improved, the local bourgeoisie



congregation often loses its external unity, and therefore the Church must be seen from a world-wide perspective rather than as the gathering of a local parish. Ideological trends, and social and economic changes are now no longer confined to one area, but have a world-wide significance. New possibilities in professional life and communication have opened up, and even compelled, new social relationships.

The congregation, that is, we ourselves, must face these new developments. We must analyze the new situation; we must investigate the causal factors and their relationship to one another. My knowledge and experience as a scientist will be valuable in this analysis. Where there is need, we are all called to help. Four eyes can see more than two. The accuracy of such an analysis is like the accuracy of a measurement taken in the field of physics: the more observations are made, the more exact will be the result. The same applies to our thinking about what we ought to do, after we have made the correct analysis. Experience in all spheres of life will be helpful, as well as individual intuition. It is my task to urge my colleagues in technical jobs to think beyond their everyday professional life and to win their co-operation.

### *My witness to the congregation*

My knowledge of technical processes and their aim, and of the dangers resulting from them should be used to free the congregation from anxiety about the unknown, while at the same time maintaining the fear of the perils it may contain. For example, we have not taken any decision with regard to the cessation of atomic tests, because we are not sufficiently aware of the danger in which we live.

As a technician I have the possibility of influencing technical development through doing, or failing to do, my work. My knowledge of the basic nature of matter and of its use gives me insights into certain relationships which remain hidden from others and are only known through their effects. This insight compels me, because of my love for my neighbour, to be responsible for the use of techniques. I must convey my knowledge of the relationship of things so they can see the

meaning of the effects. For instance, wherever standardized pre-fabricated housing is erected on a large scale, a desire for conformity replaces former desires which were more imaginative and which are now fading out. What is essential is that we have living space, that we have room to breathe, that we are together, that we can encounter one another — and also that we have room to be alone. The very existence of our families is at stake, the possibility of bringing them up in a healthy atmosphere, our contact with nature... Man's freedom of decision is narrowed by a process in which technology serves economic ends. As I myself am involved in this development, I can recognize with some certainty, if I look beyond my architect's table, the dangers for mind and body which are involved. This recognition makes me responsible for the welfare of my fellow-men, for care of mind and body cannot be separated from pastoral care.

In such a situation, my words will be a warning and an appeal, and will become a confession if I oppose materialistic ideas with my conviction that scientific knowledge can never be absolute or final, and that from it no utopian vision of the future can be conjured up. I will likewise reject the assumption that technical perfection will bring about the improvement of man as an individual or as a member of the community. If we are closely related to the real world, to the things of everyday life and the job of perfecting them, we may, through reflection, arrive either at an over-estimation of human nature, or a humble acceptance of God's creative plan. Here we have to bear witness that the servant cannot be greater than his master, and that we can only receive gift after gift from the inexhaustible riches of his grace.

### *My witness to my colleagues*

I work side by side with colleagues who do not know the Gospel. Their problems are often also my problems. There are many possibilities for contact with them and a basis for mutual understanding. The various joys and sorrows in our life — in our family life, or our life alone — are revealed in our conversation. We feel that we are all in need of love, that we owe it

to our brother, and that he can give it to us in return. This links us together. Such a conversation is part of evangelism, even if the name of God is never mentioned. Everyday language has to be used for this purpose, because churchly jargon is no longer understood, or even creates antagonism.

However, the moment will come when I shall have to talk of the Gospel of his grace, how he saves us through his Son, who does not take away the burden of our problems, but who gives us the strength to bear them in communion with him, as his disciples. This is the only Gospel: it is the same as that proclaimed in the congregation, and its aim is also the same. My work as a technician will provide me with examples and parables with which to speak from within the world of today, just as Christ and his apostles spoke in their age.

Because of my experience, I am trusted by both my colleagues and by the congregation. Therefore my task is to be a mediator between the congregation and the working community. However, I must not lose sight of the congregation when I talk to my neighbour at the next desk, for it is within the congregation in its varied forms that we find the preaching of the Gospel, the presence of God in the community, and the Holy Communion.

*"Not in talk but in power"*

My words may well be chosen and pronounced with great conviction — but their effect may be only to make people think that I am interesting or intelligent. In our age, when people enjoy interesting conversation, even though they don't really understand each other, it is only the unity of word and deed which can be effective. The smallest act is more than the greatest speech. "The kingdom of God does not consist in talk but in power" (I Cor. 4: 20).

Whether I help my fellow-worker in the factory, whether I see to the just distribution of work in the office, or whether I devote myself to raising the standard of living in less developed areas, my work as a technician is understood with no need for words. God makes himself known through active love, preparing the ground for the seed of his Word.

We must learn to serve one another in great and small things. Who knows the standard for what is great and what is small in the realm of service? Technical and economic development has created in us an attitude of utilitarianism, which makes us unable and even unwilling to serve. Of course I must try to discover ways in which technical processes can be used to the greatest possible advantage. But this advantage becomes questionable if my efforts are directed not towards my neighbour's welfare, but towards my own, or if I find it more important to make my own name known than to do better work together with a team. Such service cannot be performed without the sacrifice of time, of material goods, of security. It takes courage, and it is not easy to have the courage to cease thinking of myself — to be "illogical".

As a technician I need the help of the congregation to get away from the overwhelming strain of my work. Again this help can only be given in word and deed. For this unselfish service by one member to the congregation can create difficulties for him, ranging from discrimination in his professional life to arrest for political reasons.

What then is the difference in the method of evangelism used by the technician and the non-technician? The only difference is that, as a technician, I have a different viewpoint, different talents, possibilities, and responsibilities, which enable me to use different approaches. Recognizing this, I shall be able to act and speak responsibly out of my own situation, but with the same aim as all members of the congregation — that of calling together God's people.

This community of people who have been called to be truly human must work for the day "when men will be called again to utter the word of God with such power as will change and renew the world. It will be a new language, which will horrify men, and yet overwhelm them by its power. It will be the language of a new righteousness and truth, a language which proclaims the peace of God with men and the advent of his kingdom" <sup>1</sup>.

<sup>1</sup> DIETRICH BONHOEFFER, *Letters and Papers from Prison*, pp. 140-141.



# **THE STUDENT WORLD CHRONICLE**

## **The Church Faces American Culture**

TRUMAN B. DOUGLASS <sup>1</sup>

Two weeks ago on a warm summer evening in New York City a capacity crowd streamed into an open-air amphitheatre known as the Lewisohn Stadium. They came not to see a prize fight, nor a ball game, nor the latest product of the Hollywood studios, but to hear a concert. The artists were a symphony orchestra and a young pianist from Texas named Van Cliburn. Mr. Cliburn, as every literate American knows, is the gifted musician who won first prize in the International Tschaikowsky Competition in Moscow last April.

By mid-afternoon the sale of tickets for the concert was ended, for all seats and all legally available standing room had been sold. For an hour before the concert began, the nearby streets were so crowded with hopeful ticket-seekers that Mr. Cliburn himself had difficulty getting into the Stadium.

It is perhaps worth noting in a company of church people that the proportionate size of the crowd turned away at the gates was greater than at any of the Billy Graham meetings held in New York or San Francisco. And it cost up to \$5.00 for a ticket to hear Mr. Cliburn, while the Graham meetings were free !

Describing the response of the crowd to the Cliburn concert, even the seasoned music critic of the *New York Times* waxed lyrical. He noted that during the opening orchestral number it was somewhat difficult to hear because of the arrival of late-comers who had been delayed by the crowds in the streets outside. But when Mr. Cliburn began his first concerto there was a deep silence. Indeed, said the *Times* critic, one of the touching aspects of the evening was the "enormous hunger for beauty that one sensed in so large a crowd. Going towards the back of the stadium for the slow movement of the Rachmaninoff, one heard the romantic strains which were being

<sup>1</sup> Extracts from an address delivered to the National Conference on Christian Education, at Purdue University, Lafayette, Indiana, August 20, 1958.

gratefully received by thousands of upturned faces. One needed a Cinerama eye to take them all in, yet hardly one of them stirred."

Then the concert was over ; the people began to leave the Stadium on their way to the subways and parking lots. Suddenly, out of their obvious mood of exaltation, they were plunged into a very different cultural world. They met this other world as they passed the newsstand on the first corner. Here, next to *Harper's* and the *Atlantic Monthly*, was a collection of periodicals bearing such titles as *Cover Girls*, *Keyhole*, *Zip*, *Wham*, *Stag*, *Bare*, *Rave*, *Wink*, *Titter*, *Eyeful*, *Paris Models*, and so on.

As the crowds moved through the streets they could look into semi-darkened apartments where a focus of bluish light marked the location of the modern family altar — the television screen — where worshippers were paying homage to the trinity of cowboy, crime, and quiz. A movie theatre advertised a double bill of "horror" films, with a guarantee that the management would pay the funeral expenses of anyone who died of a heart-attack during the showing. From open windows came the raucous sounds of rock-and-roll.

Here, within two or three blocks, were vividly displayed some of the typical contrasts and contradictions of American culture in our day. The "enormous hunger for beauty" — next door to the banal and mildly pornographic contents of a metropolitan newsstand. Rachmaninoff — hobnobbing with rock-and-roll. The sound of a symphony orchestra — mingling with the strident tones of a television huckster making his pitch for a deodorant... It is precisely to such a world of bewildering contrasts and appalling contradictions that the Church is sent on its mission and is called to minister.

What is the task of the Church as it faces the American culture of our time ?

Doubtless we should remind ourselves that the term "culture" has a broader meaning than is perhaps suggested by our illustrations. In one meaning it is associated especially with intellectual and artistic interests. In its more comprehensive usage "culture" means a quality of civilization, the sum total of ways of living, a general style of life belonging to a people in a particular area and a particular epoch. The mission of the Church is concerned with culture in this larger sense.

Yet I think the incident of the Van Cliburn concert is apt. For it is one piece of evidence among many that alongside much in our American culture that is trivial, crude, vulgar, apparently aimed wholly at diverting people and therefore emptying their life of meaning instead of enlarging its significance — alongside all this there is at least an incipient renaissance of interest in the arts. There are many

manifestations of the hunger for beauty. And this hunger for beauty is in turn evidence of even more basic needs in the human spirit. It is evidence of the concern for truth, of which beauty is one mode — and of the yearning for self-knowledge and the hope that the arts can help to provide this self-understanding. It is part of the contemporary struggle of man towards the restoration of his own image — of the image of himself as Man, as a person.

1. A first responsibility of the Church confronting American civilization is to become sensitive to the fact and the meaning of these evidences of cultural renewal. From the viewpoint of the Christian faith and the Church they are more important than many of the movements formally labelled "religious". For they touch, as much that is labelled religious does not, the central spiritual issue of our time.

Nearly a century ago the philosopher Nietzsche proclaimed to the world, "God is dead". Today the crucial question is not the existence or non-existence of God. It is rather the question of the survival or extinction of Man. No longer do the Nietzsches of our day waste time announcing that God is dead; they dwell on the fact that Man is in his death-throes. The death they proclaim is not mainly the possibility of the physical annihilation of the human race, though this is a likely enough prospect. It is the death of self-annihilation. It is death resulting from the conclusion arrived at by man himself that his life has no significance, no purpose, no goal. Having come to that conclusion, he begins to act as though he were really dead. He accepts supinely, unprotestingly, his role as a mechanical calculator (a highly imperfect one, at that), an object to be manipulated by the hidden persuaders, a consumer of manufactured goods, a dupe of avaricious salesmen who — like the people described in the book, *The Crack in the Picture Window* — are lured into trading sound human values for a few shiny gadgets, and who buy houses which because of their crowding and inadequacy and maddening lack of privacy can never be homes but are actually the destroyers of family life. Because he is already dead, as Man, he receives the gift of which men have dreamed through the ages — liberation from grinding toil, the boon of leisure — and turns it into idleness and boredom and progressive interior rot.

Now it is a matter of great urgency for the Church to recognize that the contemporary revival of interest in the arts is in some measure man's effort to wrench himself free from this menace of self-extinction — to reclaim his existence as a person, as a centre of freedom and choice and individuality...

The Church needs to regard with utmost seriousness and to welcome with profound gratitude this renaissance... It needs especially to learn how to recognize its true allies in this struggle — not all of whom, by any means, are to be found among the self-styled pious nor among the leaders of the so-called religious revival of our day. Indeed, some of these religious movements depend on standardization, and the encouragement of the mass-mind, and the use of manipulative procedures that are the deadly enemies of Man. And not infrequently the Church seems to foster the agencies of vulgarization and depersonalization...

Not infrequently in its own handling of the materials of artistic expression the Church seems to be conducting an aggressive war against decent taste and against the satisfaction of the hunger for beauty. From the coercing of docile and long-suffering congregations into the singing of incredible hymns, whose text is meaningless and whose tunes are ghastly... to the assault upon our children with illustrated Sunday school tracts portraying Jesus Christ, the Semite, as a bleached blonde with a home permanent, the Church seems bent upon encouraging the standardizers and sentimentalists and vulgarians who are among the most deadly annihilators of Man as Man...

Someone, I understand, has written a play which relates how the management of *Life* magazine, by the exercise of such influence as only *Life* can wield, succeeded in getting a reporter admitted to heaven, with permission to bring back a story. On his return a special meeting of all editors and assistant editors was assembled to hear the report.

"What was it like?" asked the editor-in-chief eagerly. "Describe heaven for us. Did you meet God?"

"Yes", answered the reporter, "I met God".

"Tell us about it", urged the editor-in-chief. "What is God like?"

"Well", said the reporter, "there are some surprising things about God. In the first place, she is a Negro."

This sudden shattering of a religious stereotype — of the stereotype of a masculine and Nordic deity — is a symbol of the revolution that may be required in prosecuting the Church's mission through the task of Christian education. In communicating the vision of God we can tolerate nothing parochial — parochial racially, sexually, or culturally. Most especially, I think, we must repudiate the parochialism that regards God as being solely or even chiefly concerned with what man does when he is performing so-called "religious" acts. I believe God will hold us more severely accountable for what we fail to do towards helping our children understand and feel and respond to the world of personal relationships and personal values



than for any slackness or inadequacy in teaching them how to pray in some ecclesiastically approved fashion.

In the remarkable report on education in the United States issued by the Rockefeller Brothers' Fund under the title, *The Pursuit of Excellence*, there is an eloquent reminder of the importance of providing adequate personal "models" for young people. The report notes the extent to which their life goals are determined by their identification of themselves with admired figures in the adult world. It notes also the fact that some of the "most admired figures" in contemporary American culture are not entirely admirable as human beings.

The report goes on to remark that the picture of the citizen-as-consumer has become the model which dominates the national imagination. And the consumer, by definition, is a being engaged in self-gratification. His very nature as consumer requires that he be provided with milder cigarettes, softer mattresses, easier-driving cars. So Man comes to be defined more and more as a creature who is guided entirely by his self-gratifying impulses. He has no capacity for devotion to anything except the more and more luxurious furnishing of the circumstances of his private life...

But this picture of Man, says the Rockefeller report, is a wholly inadequate notion of the springs of human action. Young people and older people may want security or comfort or luxury. But there is something else that they want far more urgently. They want meaning in their lives. "If their era and their culture and their leaders cannot offer them great meanings, great objectives, great convictions, then they will settle for shallow and trivial meanings. 'Our chief want in life', said Emerson, 'is someone who will make us do what we can'."

This question of the "model", the "image", that is to be held before children and young people by the teaching mission of the Church, needs to be taken with utmost seriousness by religious educators and indeed by all church people. It is more determinative than the transmission of rules of behaviour. I should even venture that an alert Christian educator will be as much concerned that a child react unfavourably to a vulgar or sentimentalized portrait of Christ as that he learn the text of the Ten Commandments or the golden rule. In the one case he will be dealing with a code of ethics, which is always subject to obsolescence. In the other instance he will be learning to be sensitively aware of, and to take a responsible part in, the central struggle of our generation — the struggle for the validation of the existence of Man as a person.

Let me refer very swiftly to two other requirements of the Church's encounter with American culture in our time.

2. The observation concerning the obsolescence of all codes of ethics leads me to urge that we try to see the tremendous relevance of our Protestant idea of an "ethic of grace" as opposed to an "ethic of law". And we shall begin to see this, I think, as we note the extent to which our culture is dominated not merely by the *fact of change* but by the accelerated *rate of change*.

Recently I was a passenger on an airplane that flew from Chicago to New York in two hours and two minutes. I thought back to my first journey from Chicago to New York, when I travelled by train to enroll in an eastern university. On this occasion the scheduled time was twenty-eight hours — to which were added seven hours because of a snow storm. Then I thought still farther back, to the time when my grandfather covered almost the same route — in this case west-bound, going from New Hampshire to Iowa. By slow train, flatboat, and horse-drawn wagon, he was more than three weeks on the way.

Here, then, was an example of the accelerating rate of change in terms of travel. A few years ago I covered the ground 20 times as fast as my grandfather. This year I made it 250 times as fast as he. Next year, very likely, with the introduction of jet transport planes, I shall exceed his speed by 504 times.

Or consider the acceleration in communication. It was a half-million years from the time when men first began to communicate with one another by means of uttered sounds until their first experiments with written language. It was 5,000 years between the first use of writing and Gutenberg's invention of printing from movable type. It was 300 years from Gutenberg to Morse's telegraph; 100 years from Morse to Marconi's wireless; and 50 years from the invention of wireless to the instantaneous transmission of full-colour pictures by means of television...

"We do not know where we shall go from here", says Professor Frankel, head of the philosophy department at Columbia University, "but of one thing we can be sure; we shall go there fast". He reminds us that the ability of our nervous systems and our social systems to withstand change was formed in the long, slow experience of the race. And this experience has not prepared us for the shock and pace of events ahead. We know that men can learn to change, but there are limits to human flexibility.

It is difficult to imagine a day when it will not take time for men to adjust to new conditions, to learn new skills and habits, and to get over the nostalgia and resentments that come when old and familiar things are destroyed. There is (says Prof. Frankel) a conservative in every man, and in the world into which we are moving he is going to get a harder workout than ever before.

This fact of accelerating change ought to remind the Church of how much in its own life is subject to rapid obsolescence. It ought to be reminded of the obsolescence of all institutions, including the institutions of religion. The Church is called to bear witness to eternal truth. But this truth is not a set of unchanging propositions. It is a personal truth, a truth about a living and present active God. It is the truth that the God of Abraham, Isaac, and Jacob, of the prophets, of Christ and Paul and St. Francis, and of the whole company of the faithful in all times and places, is also *our* God, and that he stands ready to meet his people with his grace and forgiveness and help — in our generation as in past generations and in times yet to come.

God is the Eternal, not primarily because of his changelessness but because he is always contemporary — because in every new situation he is “our very present help”.

And it is with God as living and contemporary that men have to do in the midst of the accelerating change of modern culture — not the God who is known primarily as the guardian of fixed institutions and the source and defender of a code of law. The Church in its proclamation and teaching needs to be much more modest and tentative than it has generally been in the past about announcing that this or that idea is one of the “eternal verities”, or proclaiming what ethical practices are “unchanging Christian virtues”.

What has happened, for example, to the ideal of thrift, which was once regarded by our Protestant forebears — especially our Puritan forebears — as a “basic Christian virtue”? With income taxes, inheritance taxes, social security, and especially the requirement of modern economy for maintaining a high rate of consumption if it is to be kept from going into a tail-spin — what has become of most of the arguments supporting thrift as a fundamental “Christian virtue”?

There are even more radical questions that have to be raised in the presence of the changefulness of our culture. In a world in which the very existence of human life on this planet is dependent on replacing the hostilities and rivalries of men with some authentic solidarity, what shall we say of the highly individualistic and competitive ideals of “success” — and of the identification of the Christian Gospel with this kind of achievement? Shall the churches tolerate and even foster the distortion of this Gospel which suggests that the Bible presents six simple rules for positive thinking — and that this type of thinking leads to success — the kind of success that means climbing the ladder and stepping on the hands of all the people stuck on the lower rungs? And what shall we say of a “Christian” church

that adds to all the other deadly rivalries of the modern world the rivalry of its own sectarian divisions ?

And if one is willing to raise even more fundamental questions, one can ask something like this : suppose that one of the consequences of the increased radio-activity to which human life is now exposed should be a radical imbalance in the proportion of men and women. In that situation, would it be the clear will of God that half the women in the world should be denied marriage and children ? Would the "Christian virtue" of monogamous marriage be any more defensible than, let us say, the Roman Catholic prejudice against birth-control in a world in which the opportunity of children to gain access to life on a truly human level is continually threatened by excess population ?

The Church needs to be much more modest than it has been in the past about announcing the "eternal verities" and declaring what ethical codes are based on "abiding Christian virtues". It needs to be more assiduous in acquainting men and women with the living God, who goes with them into the unknown future, who reveals himself as their "very present help" by sustaining them in their efforts to deal sensitively and responsibly with new situations as they appear. It needs to communicate to men and women the sustaining and renewing power of an ethic based on God's grace and to release them from the confusion and irrelevancies of an ethic of inflexible law.

3. In a time when the Church must recognize that in all its encounters with American culture its policies must be tentative, experimental, and expectant of impermanence, the Church is called to learn and practise a true doctrine of economy. And this Christian economy is much more than prudence in the expenditure of financial resources. It is a positive principle of directing the energies of the Church into areas where they may be productive of the most significant results. It has a theological base. It is an expression of the fundamental principle of Christian stewardship. It recognizes that we are dealing unfaithfully, even contemptuously, with the precious treasures of human labour and devotion and sacrifice, if we allow them to be used ineffectually.

I have spoken of the importance of establishing contact with intellectuals and serious workers in the arts. This is not for the purpose of gaining prestige for the Church by cultivating an intellectual *élite*. It is rather a recognition of the tremendous power of ideas in contemporary society, and of the crucial importance of those who generate and cultivate and disseminate ideas.



Similarly, the college and university campus is one of the authentic "power centres" of American culture — where the character of the future is at this moment being decisively shaped.

There is the extraordinary influence of the agencies of government in contemporary culture. In this realm, Protestantism seems content to repeat the tired slogans about separation of Church and state. Friends of mine in Washington tell me that when a church member moves to that city to engage in government service, it is unusual for his home church even to perform the simple act of commending him to the pastoral care of a minister and to the interest of a congregation in Washington. If this is a measure of the Church's concern, it is turning its back upon one of the major opportunities and one of the decisive foci of power in contemporary life.

There is the neglect on the part of the churches, and on the part of presumably responsible people generally, of the whole field of modern communications. According to Professor Kenneth Underwood, a single industrial corporation spends more every year in public relations than the Federal government spends to carry on the war of ideas in the world. This corporation spends eight times the amount expended by the National Council of Churches for religious education, public relations, radio, television, and motion pictures.

There is the acute need of reintroducing and reinvigorating the ministry of the Church in the central city. In recent years, with the spectacular growth of new suburban communities, the attention of the churches has been largely directed towards the suburbs, with their promise of denominationally profitable results. Yet the heart of our American culture is today in the central city, from which the ideas, customs, standards, and complex lines of communication radiate into the total community. Yet this centre of cultural influence has been virtually abandoned by the Protestant churches.

4. Finally, if the Church is to enter into genuinely redemptive interaction with the culture of our nation and time, it must have a more profound understanding of what are the genuine "eternal verities" — the unchanging and timeless factors in the life of man.

A recent study by one of the major insurance companies reveals that if all the heart and circulatory diseases — the number-one killers in American society — should suddenly be conquered, the increase of life-expectancy would be less than nine years. External facts change — and change at an accelerating rate. But some realities are essentially changeless. One of these is man's own mortality.

If the Church is to deal relevantly with the realities of modern culture it must be able to deal with the old fact — but the fact that

is now with us in a new way — of man's own impermanence — with the absolute precariousness of life in our time and with the imminent possibility of total extinction.

We have to recognize with a new seriousness that in this situation the simple moralisms and optimistic hopes that were the content of much Sunday school instruction in the past are not sufficient for these days. The children and young people crowding the church schools today will need a more resilient and a sterner faith if they are to make any sense out of this generation of total hazard...

Most of the time our ability to find meaning in life is dependent on our success in imagining some kind of continuity. Those who have no belief in the continuance of individual existence after death are still unable to conceive that there will not be some kind of on-goingness. What one has thought and wrought, however humble and unnoticed, will somehow become a part of the endeavour and accomplishment of the race. One will be "remembered" — for a little while consciously by a few people, after that by persisting as a sentence, or a word, or at least a syllable in the total story of mankind.

But today we have to face the actual possibility of complete *discontinuity* — no on-going life, no next chapter of the human story, no persons and no race to "remember".

What can faith say to this potentiality of our culture? Do the churches have any word to address to this issue. Are we able to say, as did our fathers — but now with a depth of meaning that comes of facing the ultimate issues of life and death: "Though the earth be removed, and though the mountains be carried into the midst of the sea, even from everlasting to everlasting thou art God"?

Can the communicators of faith sustain mankind in this extremity by imparting the knowledge that beyond the end there is still meaning, because God has entered into the strife and agony of man's life through Jesus Christ our Lord, has declared himself *for* us, and because of him there is a truth, a mercy, and a salvation that are indeed "from everlasting to everlasting"?

## The Gospel, the Church, and the Poor <sup>1</sup>

F. WILLIAM STRINGFELLOW

Remember this, O Lord, how the enemy scoffs,  
and an impious people reviles thy name.

Do not deliver the soul of thy dove to the wild beasts;  
do not forget the life of thy poor for ever.

Have regard for thy covenant;  
for the dark places of the land are full of  
the habitations of violence.

Let not the downtrodden be put to shame;  
let the poor and needy praise thy name.

Psalm 74 : 18-21.

### *The burden of poverty*

East Harlem is poor. In what is here related about East Harlem, I do not pretend to be a social analyst, nor to fathom the causes of poverty, nor to theorize how any of the issues of poverty might be resolved.

But I am a Christian, and my work is among the poor, and I am anxious that the Gospel be heard by all sorts and conditions of men and concerned that the mission of the Church among the poor be faithful to the Word of God. For that, I try only to describe the atmosphere of my own life and work as a lawyer in East Harlem and in that description emphasize that poverty is essentially a personal burden. Notwithstanding the social engineers, the legislators, and the moralists, the problems of poverty cannot be separated from each other or abstracted from the personal lives of the poor. Poverty is not just dilapidated housing or infestation of vermin or population density or large families or low income or unemployment or ethnic discrimination or retarded education or obsolescent sanitation or parasitic landlords or corrupted politicians or insolent bureaucrats or illiteracy or juvenile gangs or violence in the street or sloth or malnutrition or dirt and disease, rather it is all of these tangled up in the life of a person. At least that is how I am exposed to poverty every day.

<sup>1</sup> Reprinted from *Frontiers*, magazine of the Lutheran Student Association of America, May 1959.

*Poverty and the practice of the law*

Poverty was my very first client in East Harlem — a father whose child died from being bitten by a rat. Poverty is a widow on welfare whose landlord cuts the heat, knowing that winter will end before the complaint is processed. Poverty is an addict who pawns the jacket off his back to get another fix. Poverty is the attempted eviction from a project of a family whose son was thought “undesirable” by the project manager. Poverty is a Puerto Rican shopkeeper whose store was stoned when he tried to relocate outside East Harlem. Poverty is a young couple who married only to obtain public housing, but now have no grounds for divorce in New York and are tempted to collusion. Poverty is a boy who wants to be adopted because his mother is alcoholic. Poverty is a dope pusher who wanted to learn from me his rights if arrested, because he knew that would sooner or later happen. Poverty is the pay-off to a building inspector not to report violations of the building code. Poverty is a kid in trouble who comes to my place in the middle of the night because his foster parents have thrown him out. Poverty is the exhaustion — the relentless, daily attrition — of contending with the most primitive issues of human existence: food and cleanliness and clothes and heat and housing and rest.

To practise law — or to engage in any work — in East Harlem requires more than a professional identification with the kinds of cases that happen here. It involves more than knowledgeability about the neighbourhood, and something quite different from sympathy for people. Humanitarian idealism is pretentious and turns out anyway to be irrelevant in East Harlem. What is important is to experience the vulnerability of daily life here. It is necessary to live within the ambiguities and risk the attrition of human existence here.

It is anyway more simple than that: it is just essential to become and to be poor.

*The freedom to be poor*

The freedom to be radically exposed to life as it is among the poor in East Harlem, or, for that matter, among men any place in the world, is the decisive characteristic of Christian vocation.

This freedom — this utter disposability — is what distinguishes the witness of Christians from the works of conventional charity. It is the gift that differentiates sacramental action from mere social action. It is the power that saves Christians from the false piety of withdrawal from the world and from the vanity of moral idealism.



Conventional charity — whether governmental or voluntary — like all aspirations of men to discern and do good — can cope only partially, impersonally, temporarily, superficially, piece-meal with the issues which assail the poor. Moral idealism, and the social action based upon it, cannot bear facing human existence as it really is, cannot admit that all things are subjected to futility, cannot see that all men are consigned to death. The fundamental reality represented in poverty and in each and any of the issues of poverty is the threat of death, not only eventually, but on every side in every single moment. The awful vulnerability of the poor is in fact the common vulnerability of every man to death. And against the power of death all the wiles and wishes of men are impotent.

Yet it is exactly to the consignment of all men and all of history to death to which the Gospel is addressed. Christians confess that the whole burden of human existence is death and insist that the stark fact of death in all the works of men — even the works which men imagine are good — must be confronted, not ignored. Indeed, Christians see that death is the substance of and consequence of the estrangement of men from God, and within that, of the separation among men and of the hostility between men and the rest of creation.

To become and to be a Christian is not at all some escape from the world as it is, nor a wistful longing for a “better” world, nor some commitment to generous charity, nor fondness for “moral and spiritual values”, nor self-serving positive thoughts, nor persuasion to splendid abstractions about God. It is on the contrary the knowledge that there is no pain nor privation nor humiliation nor disaster nor scourge nor distress nor destitution nor hunger nor striving nor anxiety nor temptation nor suffering nor frustration nor poverty which God has not known and borne for men in Jesus Christ. He has borne death itself on behalf of men, and in that event he has broken the power of death once and for all.

That is the event that Christians confess and celebrate and witness in their daily work and worship for the sake of all men.

To become and to be a Christian is to have the extraordinary freedom to share the burdens of the daily, common, ambiguous, transient, perishing existence of men even to the point of actually taking the place of another man whether he be powerful or weak, in health or in sickness, clothed or naked, educated or illiterate, secure or persecuted, complacent or despondent, proud or forgotten, housed or homeless, clean or dirty, fed or hungry, at liberty or in prison, young or old, white or coloured, rich or poor.

For a Christian to be poor and to work among the poor is not at all conventional charity or mere social action but a use of the freedom for which Christ has set men free.

This is the same freedom upon which the Church relies wherever and whenever the Church has integrity and life: in suburbia and in the university, as well as in the slums. That is why fanfare and special pleading and self-serving propaganda about the inner city ministry are misleading and obscene. That is why descriptions of East Harlem as a "frontier" for the Church are an indulgence in romanticism. East Harlem is in itself no more a frontier than any other place in the world. For a frontier is wherever the Church trusts the Gospel. A frontier is wherever the Church exercises the freedom which God gives the Church to share the burden of any man in order to make known how Christ bears all burdens of every man.

### **Report of the General Secretary, Philippe Maury, to the Meeting of the WSCF Executive Committee**

*Berlin, July 1959*

#### **A. FEDERATION ACTIVITIES**

During the fifteen months since the last meeting of the Executive Committee, the normal program of the WSCF has been carried on satisfactorily.

1. *Travels*: It has been possible to visit extensively all areas of the world, with the possible exception of Europe. Bob Bates and Frank Engel, members of staff with major responsibility for Asia, visited this continent, as did Ken Shiozaki and Charles Long, on the occasion of the Rangoon conference on the Life and Mission of the Church. At the time of the Ghana Leadership Training Course, Valdo Galland and Frank Glendenning visited West Africa, but the unavoidable postponement of the appointment of Inga-Brita Castrén to the staff made it necessary to delay action in other parts of Africa. Mauricio López visited Latin America, and was assisted by Valdo Galland and Suzanne de Diétrich in the leadership of the Bible Study Training Course held in Brazil. North America was visited, but far too briefly, by Valdo Galland and Charles Long.

2. *Meetings* : Several meetings planned for 1958-1959 had to be postponed. The proposed conversation with the International Union of Students was not held because of failure to find a date suitable to both organizations. A joint consultation with Pax Romana and the third European student pastors' conference were postponed for similar reasons. The planned consultation on racial questions was not held, since it was to have been organized in connection with the extension of Federation work in Africa. However, theological students' courses were held in both 1958 and 1959 in co-operation with the Ecumenical Institute of the World Council of Churches at Bossey, and international student conferences at Mainau in co-operation with this YMCA Institute. A first consultation on work in teacher training colleges will be held in August 1959, at Bath, England, in connection with a European conference of teacher training college students. The first African Leadership Training Course was held in Ghana in August 1958, with participation from many English- and French-speaking countries of West Africa. A new door has opened to the Federation in Africa, and our work there must expand rapidly if it is to meet the needs and take the opportunities offered. However, the question can be raised of whether leadership training courses are necessarily the best method for establishing work in a new area : they may prove to be more desirable as the second rather than the first stage. A Bible Study Training Course was held in Brazil in February 1959. Work on that continent continues to grow, and we have been led to co-operate more and more with the World Council of Churches, especially its Youth Department. Finally, and most important, the first meeting in our program on the Life and Mission of the Church took place in Rangoon over Christmas and the New Year. It was a good conference, difficult at times, certainly constructive and instructive.

3. *Publications* : We can be grateful that *The Student World* and *Federation News* are making progress, as shown by financial and circulation statistics. Concentration of their contents on our Life and Mission of the Church project, and a better administration of subscriptions, seem to have strengthened them substantially. *The Student World* has dealt systematically with various basic areas of missionary and evangelistic thinking. It has been more difficult to find the way in which *Federation News* could best contribute to our LMC project, but we hope in the coming months to publish more expressions of student opinion. Much work has already been done on other publications for the LMC project, and the first two of the fifteen planned study outlines have just appeared. The program of

publications for schools work has also been continued ; Frank Glendenning has continued to edit the *Schools Newsletter* with real success, and he has also been working for both the Federation and the World Christian Youth Commission on historical research about schools work in the past and on plans for a *Schools Handbook*, and, together with Barbara How, on a Grey Book on education. The editorial committee of the new edition of *Venite Adoremus II* has continued its work, and a manuscript of the first section of the book has just been circulated to a large group of consultants throughout the world ; however, it seems improbable that the revision will be finished before the end of 1961.

## B. PROBLEMS

In carrying on this program of activities, the Federation staff has had to face a number of basic problems. At our last meeting at Ripon Hall, Oxford, I mentioned four of these : staff problems, financial problems, structural problems, and problems of relationships. It is worth looking at these again.

1. *Structural problems* : We have worked since Ripon Hall on the basis of the general discussion we had there, and we can now see the situation much more clearly.

a) *National structures* : We have under study at the present moment the WSCF responsibility in secondary schools, in teacher training colleges, and among university teachers. Here and there attention is being given to our responsibility towards foreign students and, especially in Europe, towards student pastors. Everywhere in the world, and especially in North America, the problem of the relationship between denominational student work and ecumenical unity is being studied ; everywhere thinking and experimentation are going on, but new problems are constantly arising. We must not avoid or conceal them, but face them together, trying to help one another in this difficult confrontation. We are far from having found a solution, but the situation is far from static. I shall give only three examples. In the USA, the United Student Christian Council is in the process of transformation into a National Student Christian Federation, and several of its member Movements are preparing to merge into a United Campus Christian Fellowship. The Canadian SCM is studying, together with the Canadian Council of Churches, the needs of the university world in the years ahead and the necessity for a radical reconsideration of methods and patterns of work, including those of the SCM. The French SCM is faced with difficult questions



of relationships with the Russian SCM outside Russia, on the one hand, and Christian groups of African and Malagasy students studying in France, on the other. It is searching for some way to ensure maximum co-operation and unity, without trying to bring about an impossible unification and without the setting up of too complicated organizational machinery.

Under these conditions, we must recognize with regret that the staff has been unable, primarily for lack of time, to study and write a document on the strategy of student work. The postponement of the World Council of Churches' Assembly to the end of 1961 made this a little less urgent, since we plan to call for a consultation with church and missionary leaders in connection with that Assembly.

b) *General Committee* : It will be our task at this present meeting to follow up our work of last year with another look at the role and structure of the General Committee, and to propose a number of amendments to the Federation constitution and by-laws. We cannot hope to finish the job in 1960, but unless a beginning is made now, the Federation will remain hopelessly involved with machinery which, while it reflected adequately the membership of the Federation before the second world war, certainly does not do so today.

c) *Executive Committee* : We cannot deal only with necessary changes of structure in the General Committee, but must also think of the Executive Committee itself. At the present moment it includes sixteen regular members (eight Officers and eight members at large) ; other members of staff should also attend if its work is to be at all effective, and this adds another eight participants. In addition, the Executive Committee includes representatives of national Movements and ecumenical organizations who come at their own expense and without the right to vote. As it is now set up, the Executive Committee is a very costly institution. We shall spend this year only 25,000 Swiss francs, because some members cannot come and because we have chosen others who are coming at very little expense to us, either because they are travelling on the budget of another organization, or because, while representing a distant country, they happen to be residing in Europe. A meeting in Western Europe of an Executive Committee of the present size in which all regions in the Federation would be represented by persons residing in them might cost about 65,000 Swiss francs. If such a meeting were held outside Europe, the cost might be more than 100,000 Swiss francs, and our total annual budget is only about 400,000 Swiss francs. Some solution has to be found, either to reduce the size of the Executive Committee or its periodicity, or to change the principle that all members of the

Executive Committee attend on the Federation budget, or to establish that the Executive Committee will meet without the staff. Some action must be taken, and taken quickly.

2. *Financial problems* : Our present situation is a little better than that of a year ago, since we finished 1958 with a "profit". This has enabled us to rebuild very slightly our cash reserves, which had been shrinking in previous years to a dangerous point. This "profit" resulted from severe cuts in budgeted activities and some increased contributions. Nevertheless, we still have to face a rather unhealthy situation with regard to our ordinary budget, and much thought and action are needed. We can be grateful for the progress made in our Program of Mutual Assistance. I should like especially to express our gratitude to Elizabeth Bridston, who has agreed to serve half-time on the administration of this program, and whose work has already had very fruitful results. We can also be grateful that the finances of our LMC project are developing satisfactorily. We still have to face some difficulties, but financial obstacles, which seemed almost insuperable two years ago, now look much less serious than others. One thing, however, needs to be underlined : we are in danger of having an international budget for this project underwritten almost exclusively by North American contributions. Of course, the international budget does not represent the total financial program, but it is more than desirable that contributions to this international budget should come from SCMs, churches, and missionary societies outside North America, and especially from Western Europe.

We can note with satisfaction that in 1958 several national Movements outside North America increased their contributions to the Federation budget. However, many Movements are still making no contribution at all. While we should maintain the principle that membership in the Federation does not depend on making a financial contribution, we should also emphasize the spiritual responsibility of all Movements to share in Federation financing. Several Movements have kindly answered the statistical questionnaire on the relationship of contributions to the Federation to student population and SCM membership. Results are often difficult to interpret, both because criteria vary from country to country, and because a distinction must be made between national Movements which have to bear the burden of supporting their own staff, and those which have personnel supported by some senior body. However, the following provisional figures may be interesting :

a) The Canadian SCM gave to the Federation 32 Swiss francs per contributing member in 1958, though we must take into account

that this figure is artificially high because we also received in that year funds from 1957 ; however, the forecast for 1959 sets the figure for each contributor of the Canadian SCM at 13.45 Swiss francs or about 5 % of the budget of this Movement, which is responsible for its own staff salaries.

b) British SCM contributions were 2.11 Swiss francs per contributing member, or 6 % of the national SCM budget.

c) German SCM contributions were 1.79 Swiss francs per contributing member, or about 4.3 % of its budget.

d) It is surprising to see that the contributions of USA member Movements were much lower than any of these. It seems that total contributions to the Federation from USA sources did not represent more than 1 % of the total sum spent in the USA for student Christian work.

It is too early to draw any conclusion from this incomplete analysis. One thing is clear, however : the present disproportion between contributions received from the USA and from the rest of the world is not a result of much higher giving *per capita* in the USA, but rather of the much larger number of students and the much more elaborate program of Christian student work in that country.

3. *Staff problems* : Of course the basic problem for Federation finances is that of staff. In 1953 there were only three members of staff ; there are now eleven. This reflects not only increased financial resources but also increased needs. However, one serious problem has to be faced. We were able to appoint five of these eleven staff members because their expenses are covered, totally or partially, by earmarked funds decided upon by bodies other than the Federation. Certainly these choices were not imposed on the Federation, but the question can be raised of whether we had complete freedom of decision in view of the conditions in which these appointments were made. More than ever we are in need of a clear staff policy. At Ripon Hall our Chairman outlined some elements which should be included in it, but this can be considered as only a first step, and further thinking will be needed before and at the next General Committee. I shall note some points of particular urgency :

a) *The regional dilemma* : Some discontent was expressed in Asia about the appointment of two non-Asians for work in that continent. Apart from the problem of the use of earmarked funds, mentioned above, the dilemma was whether to use Kentaro Shiozuki in Geneva or in Asia, and we were sure that the presence of an Asian in Geneva was indispensable. Moreover, we were concerned not to

fall into complete regionalism, symptoms of which surround us in the secular as well as the Christian world. A new effort must be made to find a satisfactory balance between the need to maintain the unity of the Federation and to satisfy the demands of particular regions, between excessive centralization and dangerous regionalization.

b) Up until now the Federation has been unable to find a satisfactory method of serving *North American SCMs*. If almost all national Movements complain that Federation staff visits are too rare and too short, what can we expect from USCC member Movements, the vast majority of whose local branches and full-time staff have never even seen a Federation Secretary ? Moreover, the complex relationships in North America call for much greater attention to the problem of permanent representation of the Federation on that continent.

c) Since 1954, thanks to the Hazen Foundation, we have had the services of Ed Dirks for work among *university teachers*. This assignment will end in 1960, and some other way of carrying on this work must be found.

d) Even though for the time being we are managing to carry on our work in *secondary schools*, especially in Europe, with Frank Glendenning giving us one-third of his time, sooner or later the problem will arise of staff time for this work as well as for that in teacher training colleges.

#### 4. *Relationships*

a) *Secular bodies* : While in the period 1956-1958 major attention was given to our relationships with secular bodies such as World University Service, the International Union of Students, and COSEC (the Coordinating Secretariat of National Unions of Students), it has not been necessary to devote as much time to them in the last year. Co-operation with WUS has its ups and downs, but by and large it is much more satisfactory than previously. As mentioned above, contacts with IUS have been less frequent, especially since our proposed conversation was postponed until 1960. We should note in this connection that the Federation has promised its support to the Ecumenical Youth Council of Austria in setting up an ecumenical centre in Vienna during the youth and students' festival to be held there at the end of July and the beginning of August 1959. It was made clear that this project should be in no way hostile to, or competitive with, the festival itself, but should aim exclusively to provide



facilities for worship and encounter with Christian members of the festival.

I should like to mention here also our hope for increased contacts with Christian students and churches in Eastern Europe. We were most happy to receive in Geneva the representatives of the Moscow Patriarchate, and we are planning for visits to Eastern Europe by members of staff, especially Elisabeth Adler. We regret deeply the absence of delegates of the Chinese SCM from the Rangoon conference. We must hope and pray for an early resumption of contacts with this Movement.

b) *Moslem students* : Our plans for sending a Federation team to North Africa in October 1959 are developing satisfactorily. Contacts with Jewish students have been made at the national level in several countries. All this calls for a serious rethinking of the purpose and pattern of our relationships with non-Christian groups, especially non-Christian religious groups. We are unanimous in repudiating both indifference and syncretism. We do not like to speak of our task as that of "saving souls", but rather as one of human sympathy and conversation for the sake of Jesus Christ's love for all men and of the proclamation to them of that love. Is this the right approach, and if so, what form should it take ?

c) *"Conservative evangelicals"* : There is little progress to report in our relationships with these groups and especially with the International Fellowship of Evangelical Students. We are continuing our efforts to have personal contacts, and we must remain vigilant in love and prayer. A study of the relationships between "ecumenical" and "conservative evangelical" groups, to be conducted on a broader than student level, is also under consideration.

d) *Roman Catholics* : The Federation's co-operation with Pax Romana has continued in staff discussions, in WUS and UNESCO, and in the plans for a joint consultation. We hope that several Roman Catholics will take part as leaders, members, or observers in the World Teaching Conference to be held in Strasbourg in 1960. Conversations with Roman Catholics are also continuing at the national level.

e) *Other ecumenical organizations* : A very practical problem arises from increased co-operation with other ecumenical bodies: the field of responsibility of the WCYC now includes secondary schools; the Federation is concerned in the thinking being done by the YMCA about the place of "lay organizations" in the life of the Church; the World Council of Churches' program continues to expand, with almost every department requesting our co-operation in one way or

another, thus creating a tremendous problem especially at the time of meetings of WCC departmental committees. In this connection we should note that the time has come for the Federation to give much more attention to its responsibility for the program of ecumenical work camps of the WCC Youth Department. In 1949 it was agreed that the Youth Department would assume full responsibility for ecumenical work camps, it being understood that in this field they would also act on behalf of the WSCF, which would give them all possible assistance. Until now we have not taken this responsibility sufficiently seriously.

All this means that while relationships have occupied as much staff time as in the past, there has been a tendency to give more attention to ecumenical relationships than to secular ones. There may be a danger here of letting ourselves be enclosed in a Christian ghetto. This is all the more serious at a time when we are all somewhat reluctant to face secular, and especially political, issues, which are so difficult to deal with, and when it is much more comfortable to withdraw into the sphere of Christian affairs.

### C. LIFE AND MISSION OF THE CHURCH

I have not yet dealt with our major project on the Life and Mission of the Church, though I have mentioned it directly or indirectly several times. The reason for this is not that the project has proved to be less essential to our Federation program than we expected and desired. On the contrary, practically all the points I have dealt with in this report have repercussions on our LMC plans, and our LMC project has given us the possibility of looking at them in a new perspective. Our project has perhaps been less revolutionary for the life of the Federation than we at first thought it would be : it has not been an addition to our program but rather a focus around which to organize it.

I shall not dwell on this project on which a report will be given later<sup>1</sup>, but only make a few general remarks :

1. The project has already made a very valuable impact on the life and activities of Student Christian Movements everywhere, especially in Asia.

2. We should not expect to make great new discoveries about the life and mission of the Church, but rather to convey to a student generation the best of the thinking of an *élite* of Christian leaders.

<sup>1</sup> See page 440 for report on LMC program.

In this connection, we still have to face the problem of teaching ; we have decided to hold a teaching conference ; we should know why. Once we know why, the problem of how will be quite easily solved.

3. It is difficult to keep a proper balance within the project between the various concerns voiced simultaneously when it was initiated :

a) How to reawaken among students a sense of mission with regard to the university.

b) How to work for a real renewal of the Church's life, structures, and thinking.

c) How to promote among students a better understanding of, and a more thoughtful participation in, the lay apostolate.

d) How to present anew to students the foreign missionary calling and how to renew the foreign missionary enterprise of the Church.

e) How to reawaken or strengthen concern for the unity of the Church among students and throughout all the churches.

These various concerns are not contradictory, but if one of them is emphasized too exclusively, to the detriment of the others, it might prove disastrous to the whole project.

4. It is difficult to go outside of the usual circles and to secure for the leadership of our various conferences new blood, especially "lay blood".

5. How can we in this project both teach students and also be attentive to what is happening in the world of today ?

### **WSCF Study of the Life and Mission of the Church**

*A progress report to the Executive Committee, July 1959*

CHARLES LONG

At the end of 1957 the Federation published a special issue of *Federation News* devoted to the major study project on the Life and Mission of the Church adopted by action of the General Committee at Tutzing in 1956. This introductory pamphlet has had to be reprinted several times and has reached into every corner of the student Christian world. May I begin by calling your attention to the attempt which was made in it to list the four basic purposes

people had in mind when this project was voted. The study was intended :

a) to rethink the responsibility of the Church in the present world situation on the basis of the biblical revelation and of the lessons of the Church's history ;

b) to recover and communicate to this student generation a new and more adequate understanding of the basic motivation for the mission of the Church and commitment to it ; to analyse and understand the new methods and new structures of the Church required by radical changes in the world ;

c) to train students and young leaders for the new tasks in the mission of the Church today ;

d) to help them find their place of service within the total life and mission of the Church.

These objects seemed clear enough at the beginning, but in the last three years our minds have changed somewhat, and there is need to ask ourselves today whether we are still going in the direction we originally intended. It is already three years since the LMC program was initiated ; it will be another four years before the last of the proposed regional conferences may be over — seven years is a long time for a single theme to be in the forefront of the life of a student movement. In the original promotional material we were told that this might well become an important event in the history of the Federation. Already it has become much more than an event ; it has become a theme underlying and running through all our life, work, and study for two full student generations. Furthermore it has brought the Federation into touch with a movement of renewal, which one can only call a movement of the Holy Spirit, in the life of the churches throughout the world. We now know this is something much more important than a student study project. We can thank God that he has called us to have our place within the larger work of his Spirit in the whole Christian community.

The question I should like to raise with you here is whether we still see as clearly as some seemed to see at Tutzing where we are going and what we are trying to do. When we undertook a study called "The Life and Mission of the Church", it was clear that we were using the terms "Church" and "Mission" in their broadest sense and not in a narrow sense. We did not mean by "Mission" "foreign missions", for example, and we did not mean by "Church" any particular concept of the Church in its empirical form in the world today. We had in mind more the New Testament concept of



the people of God at work in the world or, to put it from another point of view, we were concerned to see more clearly what God in Christ was doing in the world today in order that we might be with him in this work.

### *SCM and church reactions*

Now what has been the response of SCMs to the original proposal? In one sense the response has been something about which we can be very happy. In one sense I can tell you that this has been a success story. Nearly every Student Movement related to the Federation has given some place in its thinking and program to the early stages of study of questions connected with the Life and Mission of the Church. Indeed, in some parts of the world this study project has become almost the entire program of a national Student Movement. There are very few parts of the world where there has been no response at all. Dozens of conferences have already been held in various nations on the LMC theme. Many articles have been published in student periodicals and magazines, written both by students and by professors, showing that this *title* at least raises questions that they are ready to deal with. There are so many materials and reports coming to Geneva of Student Movement participation in projects called Life and Mission of the Church studies that we have difficulty in keeping up with them all, in reading and analysing them, and in finding out what is really happening in this study among students today. We have not had a cold response from the SCMs to the project proposed by our last General Committee.

Secondly, we have had a remarkably prompt and generous response from the churches, mission boards, and others whose financial contributions were necessary to our undertaking. The period of conferences we anticipated involved a budget of nearly US \$300,000. A great deal of this amount has already been contributed over and above the contributions received by the Federation for its normal work and for the Mutual Assistance Program. It is apparent that churches and mission boards, as well as senior and responsible people in the ecumenical movement, are concerned about this problem, and are anxious that students through the Federation should give attention to it. It is not that they see clear answers which they wish to communicate to this student generation. It is much more that they believe this to be a problem that belongs as much to this new generation as it belongs to the older and responsible generation of the leadership of the Church.

*Preparatory studies and conference plans*

We have had, then, a degree of success as measured by the response to our initial proposal. We have had good success also in making our own plans. Preparatory materials are coming out, conference plans are well advanced, the Rangoon conference has already taken place. We have now reached the stage where we must give major attention to preparation of the World Teaching Conference to be held in Strasbourg in July 1960. This is being done first through the national SCM study programs. In some cases attention is being given primarily to the biblical foundations of the Church's mission ; in other places the focus of attention seems to be upon the problems connected with evangelism in a changing world ; in other places Movements are approaching Strasbourg by a study which gives more emphasis to what we mean by the Church than to what we mean by the Church's mission. In various ways national Movements are developing their own methods of preparation for the World Teaching Conference.

On the international level, through the Federation itself, we are helping to stimulate further thought and study by devoting the normal publications of the Federation, *The Student World* and *Federation News*, almost entirely to LMC themes. Then we are publishing ourselves, or arranging for publication by others, a special series of outlines and study books. One is a book by Dr. Visser 't Hooft on *The Pressure of our Common Calling*, which will be available in English, French, and German. Five Bible studies have been prepared by Françoise Florentin of the French SCM to accompany this book. We also plan a special issue of *The Student World*, which will be almost in the nature of a book, called "History's Lessons for Tomorrow's Mission : Milestones in Nineteen Centuries of Missionary Thinking". This promises to be a very interesting symposium by twenty-five or thirty of the world's leading historians, missionary thinkers, and theologians on subjects ranging from the Constantinian era up to modern times. The last thing I should mention about preparatory materials is the series of fifteen study outlines on questions which students themselves seem to be asking about the Church and its mission <sup>1</sup>. Some of these outlines were prepared by student study groups, notably in England, America, Denmark, and Sweden ; others were prepared by individual authors, and the Federation staff has been responsible for the final editing. These are

<sup>1</sup> See page 451 for list of subjects.

meant for discussion-study use in *local branches* throughout the student world in the next year before Strasbourg.

The Strasbourg conference itself is beginning to take shape. We have acceptance from nearly all of the speakers we have been trying to secure. We have been working, and re-working, and working over again the outline of the program itself, and then last week in Geneva we were able to have a meeting of about twenty-five of the leaders who expect to take part in the Strasbourg conference, plus a few consultants from other ecumenical agencies, to review in a very thorough fashion what it is we are trying to accomplish at the conference, and whether or not we are using the right methods to accomplish it. I shall say a few more words about this leaders' meeting in a minute.

*What is the meaning of our theme ?*

Out of this general conversation and study going on in different parts of the world has arisen rather more confusion than clarity about the meaning of the phrase, "The Life and Mission of the Church". You have heard from our General Secretary, in his report, of the four or five different interpretations being given to the title, "The Life and Mission of the Church", in different parts of the world. It is an umbrella term : it covers almost anything that you want to put under it. We are then led to ask whether or not this widespread response to the project proposed by the Federation really signifies a response to the project *we* proposed, or whether it signifies a response to a useful title for what people in national Movements would like to propose. We also wonder now whether the widespread use of these materials, the writing, and the conferences that are being held really reflect student interest, or whether they reflect more the concern of the senior friends and staff members of Student Movements who decide, or have a lot to do with deciding, what programs there shall be.

The gap between ecumenical generations has led us to question whether we really understand the problem we have chosen for ourselves : the task of teaching. At the leaders' meeting a week or so ago Dr. Visser 't Hooft stated it very clearly, it seems to me, when he expressed his own concern that we may be starting at a point beyond where the students themselves are, when we discuss mission as something to be taken for granted. At the Rangoon conference this came out when we found that in order to undertake teaching about the life and mission of the Church we had first to go back and answer much more simple questions of what we mean by the Gospel itself, what we mean by Church, what it means to be a Christian.

What does it mean when we speak to other people about God today ? These were the questions that had to be dealt with before we could go on to practical questions of how the Church might find new structures and forms of missionary vocation, corporately in the world today or in the university through the SCMs. That ties in with something else that was said at the beginning of the leaders' meeting in Geneva by Dick Shaull, one of the people who had much to do with the thinking out of this project at Tutzing and afterwards. He asked whether or not all of our own thinking and study on the staff and senior level so far had not been based on presuppositions, assumptions of a theological nature, which students did not very generally share. He went on to point out that in the last twenty or thirty years there has been a process of renewal in the field of theology, in the field of biblical understanding, in the understanding of the Church, in the understanding of the relationship between the Church's life and its missionary outreach, but all of these processes of study and growth within the ecumenical movement, and within the Federation itself were things that this generation of students had not passed through. We are faced in a way with a major gap between the generations. Part of the problem is how to take students through a similar process of understanding and of growth as a necessary preliminary to any mutual teaching or further study together of this subject. Again this made sense to those of us who had been at the Rangoon conference and seen how speakers and leaders often proceeded with a certain understanding of biblical theology, which students from a more simple and perhaps even pietistic background did not understand at all. It took a large part of the conference for that mis-communication to be overcome. Perhaps this is the reason that in the USA this year they have given almost their entire attention to biblical theology and a study of the biblical foundations of mission.

We found at the leaders' meeting that the presuppositions of the Federation in its executive and staff level, when compared with the biblical and doctrinal knowledge, the attitudes and anxieties of students today, raised serious problems about the meaning of the word "teaching". If we saw this as a problem of teaching a new generation what an older generation has gone through, how should this be done ? Is it a matter of arranging a different sort of preparatory work, a different series of study outlines than the ones we are now producing, a review of what has happened, raising again a lot of issues that more experienced members of the Student Movement feel are already over and done with ? Should we go back and study again what is the relationship between the SCM and the Church ?



Should we go back and study again what is the "right" way to understand what God says to us in the Bible? Should this be the pre-condition for holding a conference on the life and mission of the Church — part of its preparatory work, to be done either by the Movements themselves or with the help of the Federation as a whole? Or do we require a major change in our plan for the world conference itself, so that a large share of the first week, for example, might be given to this process of "education in fundamentals", before we go on to discuss the particular questions connected with our theme? Or finally, does it mean that we have made a mistake and that the time is not ripe for holding a serious and widespread study of the life and mission of the Church at all? That we have much more preliminary work to do? This is the sort of question which was raised by the Strasbourg leaders themselves, and perhaps not one of the proposed answers is satisfactory.

More and more we found ourselves moving from "how" to "what" and "why". At the beginning, the LMC program was presented or was understood in many parts of the world as a kind of promotional project in which we had already in mind certain tasks that this generation of students should be called upon to undertake. We thought perhaps that there needed to be some experimentation about how to undertake them, but primarily it was a study of how to do whatever one understood had to be done in a changed situation. I find that, more and more, the people who are involved in these studies, both nationally and through the Federation, are asking more fundamental questions than the question "how?" They are asking the question "what?" Just what is the thing we mean when we speak of the life and mission of the Church? They are asking what is the purpose of a mission, of any kind of mission, of sending.

In all of this we find ourselves confronted with two different ways, not mutually exclusive, but two different emphases in ways of studying. One way is by asking questions and facing facts, and generally our thinking so far has proceeded by posing abstract questions — theological questions sometimes — or even practical questions, in the hope of arriving at answers in the form of general "principles" or hypotheses which we might then seek to test or "apply". Another way of proceeding with a study, however, is not to face questions first but facts. Again, at the leaders' meeting, this emphasis came out very strongly from one or two speakers. They said that today there is a necessity to face the facts of the world in which we live, of the way in which the normal and traditional patterns of the Church have been broken in this world, of the facts of God's activity in it, and of our call to obedience within it. Is there

some way in which we can help students come out of their preoccupation with themselves to a clearer facing of the facts of the world in which we live ? Keith Bridston said that what we needed was a new apocalypse, a shock treatment. When he was at a series of student conferences recently, he found students much more interested in psychological problems of adjustment and acceptance, of how one can be popular and why one is not. These were to them the important questions. How can you shake students out of that sort of a self-absorption except by some sort of shock treatment ? I don't have an answer to this, but somehow we must find a way to help students know both the Gospel *and* the world. How can we be sure that those who come to Strasbourg and those who are taking part in the LMC study at national level are doing so with a real understanding of the revolution that is taking place in our world ? Now there are students here who have a much more immediate understanding of the revolution that is taking place than students in some other parts of the world ; I am concerned about students in other parts of the world who have not experienced directly the kind of obvious overthrowing of the old that has been known in much of Asia, Africa, and Eastern Europe.

For all the students who have become involved in this study so far there are two points of entry, or two themes, which seem to them to be of greatest significance. One is a study of the facts that I speak of, reflecting concern about the world in which they are living, and about the relevance of their Christian faith to that world, and of the relevance of their life within a Student Christian Movement, not only to the academic problems of a university but to the great social, intellectual, and political revolutions of the whole world around them. The world, and the meaning of Christ's Lordship over it, is the starting-point for a great many students. Secondly, there has been in many different countries a surprising interest in the subject of the apostolate of the laity. When they speak of the life and mission of the Church, it is exciting for them to realize that we are using this term not in a professional clerical sense of the term "Church" but as the life and mission of the Church conceived as the *laos*, as the people of God, the laity. This gives them a sense of personal involvement in the questions we are trying to discuss.

### *What is a teaching conference ?*

May I turn now to two general problems which seem to be emerging in our study. The first is a certain confusion in many minds about what we mean by the word "teaching" when we propose to

hold a World Teaching Conference and when we propose to engage in a process of teaching throughout the whole Federation on this subject. Now the person to answer this question is undoubtedly our Chairman who invented the whole idea ! As a start, though, I should like to say one or two things. In many people's minds the confusion seems to lie between teaching as a method and teaching as a description of content. It is not only that we are using the method of teaching ; in fact I should say that we are much more concerned with the *content* of our conference as a teaching conference. What do students anticipate when they think of coming to a teaching conference ? As Ken Shiozuki pointed out in a recent report, we must not forget that students look upon all leaders of such a conference as an older generation who are to be held responsible to a certain degree for the mess the world is in. Furthermore, students do not like to be put in the position of feeling that speakers "know something that they do not know" and that that is the reason they have come to hear them. There is a certain suspicion of indoctrination when we advertise a "teaching conference".

It seems to me that we have several ways of interpreting what we mean by teaching to the students and the Movements who are taking part in the conference. The first definition would be a negative one : we are not having an inspirational conference but a teaching conference. We are not having a conference in which students sit down to share their own ignorance or to be preached at, but one to which everyone comes to learn something. In other words, it is a teaching conference in the sense that it is a study conference, a conference for study. Secondly, we can say that this is a teaching conference in that one of its major objects is leadership training. We hope that those who attend the Strasbourg meeting will themselves serve as leaders of the national and regional conferences on similar themes to be held in the three years after Strasbourg. It is a teaching conference also because of its content. We are asking a senior generation of experts to tell us what they have learned. But more than that, what we seek to learn from them is not their own teaching but a *didache*, the teaching of the Church, a re-statement in the context of our times of the Christian tradition, the great central affirmations of our faith for all times and places. Christian teachers in this sense speak with an authority that transcends any personal authority they may have as well-known preachers or famous scholars. The world urgently needs such teaching. As one of the lecturers we have invited has himself said, it is only within a community where the tradition is taken seriously that true renewal can occur. At Strasbourg we do not look for a statement of what is just an alleged

contemporary Christian consensus. We look for a way to become, in a changed world, faithful inheritors and part of the great Christian tradition itself; to hear the same call of God that comes through all the history of the Church from the time of the Bible and the time of our Lord. Ultimately, of course, the teacher we want to hear in Strasbourg and in all our study is none other than Jesus Christ, he who was called Rabbi and Master, who promises to his disciples the Holy Spirit to lead them into all truth. Will an older generation help a younger generation to hear him, or prevent them from doing so? That is our real question and a real risk.

*The tragic situation of man and the ironic situation of the Church*

The last problem that I touch on is the need for a new statement of the purpose or focus of our whole project as far as we can state it. I read at the beginning the four points that seemed to be a way of stating our objectives at the time of Tutzing, but at the leaders' meeting it became increasingly difficult to find out what the leaders themselves thought should be the main accent, the focus, of the LMC project. Perhaps the best way to get at this is to give a few brief quotations. Ken Shiozuki made a speech at that meeting in which his repeated phrase, "the humiliation of the Church", made a deep impression on people. Our Chairman was quoted by various people at the leaders' meeting, although he himself was not able to be present, concerning the danger of the Church becoming in some parts of the world a "ghetto church". Philip Potter spoke of how students today "seem to be seeking a way of life where they can keep an oasis of living in a kind of desert where all around them is blurred". He also spoke of the attitude of Christians to the Church, and began by asking "whether the Church seemed to students to provide the kind of security that could send them out joyously into an insecure world". His own answer was that "they confront a strange paradox in that most of our churches are providing a kind of security that protects people from the world. This is why many young people more and more are saying 'no' to the Church. They do not want to be protected by an institution that no longer belongs to the social reality in which they live. The churches belong to a society that was before their time."

Philippe Maury said we are faced in this generation with a queer combination of a sincere faith among youth and a refusal to be involved in any proclamation of that faith. Perhaps all of this was summed up by two sentences from Dick Shaull and Professor Pelikan. Shaull said that it seemed to him that our debate among the leaders



in Geneva led to the conclusion that "the contemporary human situation had created a *mentality that is almost completely alien to the life and mission of the Church*". Pelikan summed it up in the suggestion that both the World Teaching Conference and the whole LMC project ought to be about "the tragic situation of man and the ironic situation of the Church".

Now these quotations are samples of the sort of thing that all of us have heard or read about the Church and about students in many parts of the world. We hear that in Latin America and Africa there is not the same note of despair or disillusionment that is often attributed to students in the West and in some parts of Asia. But in all parts of the world there seems to be a tendency towards new kinds of pietism, of withdrawal into an unhealthy kind of personal religion (among those who are religious at all), a general non-engagement with the world. How can we find one word to describe this problem? One word might be "withdrawal" — drawing away. We find it in personal religious life, we find it in the life of the churches in relationship to the world, we find it even in the attitude of foreign missionary societies to the fields of their former work. A general withdrawal, but a withdrawal that does not necessarily mean spiritual withdrawal of the sort that is refreshing and re-inspiring because it brings people in touch with God!

Does this help us see any more clearly what the Life and Mission of the Church project is trying to accomplish, what it is directed to? I asked one or two of my colleagues on the staff to tell me in one sentence what we were trying to do. The first person I asked told me in one hour; the next person said it seemed to him we were trying to find a new sense of purpose. If you want a simple non-theological explanation of why there has been such a ready response to the kind of study we have started, it is, I think, that so many Christian students, feeling themselves drawn into this process of withdrawal and uncertainty about the world around them, uncertainty about their own vocation and calling as individuals, are looking for a sense of purpose. Student Movements also are looking for a new way of defining why they exist as Christian associations in universities. Perhaps if we discover a new sense of purpose we can move on to answer the questions about *how* the mission of the Church is to be carried out in this generation or *how* the life of the Church is to be renewed. But it is to me the word purpose, as opposed to the word withdrawal, that most clearly defines the meaning and the hope within our study of the Life and Mission of the Church.

## STUDY OUTLINES

The following study outlines are being published for use in connection with the Life and Mission of the Church program :

*A. Jesus Christ and the World*

1. What is unique about Christianity ?
2. What's the use of it all ?  
    Hopes human and divine.
- \* 3. Has God lost control ?
- \* 4. Can we be Christians outside the Church ?
- \* 5. An ecumenical glossary.

*B. The Mission of the Church*

1. Does conversion matter ?
2. Can nations be Christian ?
3. Dare we preach what we practise ?
4. Does tradition handicap  
    renewal of the Church ?
5. Do Christians know best  
    how to run the world ?

*C. The Missionary Vocation*

1. Why have people lost interest in missions ?
2. Are missionaries different ?
3. Work as mission.  
    Secular work and  
    Christian vocation.
- \* 4. Is unity essential  
    or is "working together" enough ?
5. A missionary people.

The outlines are priced at Sw. frs. 0.20, 3d, \$.05 for single copies and Sw. frs. 2, 2/-, \$.50 for fifteen copies in any combination of titles, plus postage. We regret that due to increased costs of reprinting, these prices will probably have to be raised in 1960. All except those marked with an asterisk are now available, and the others will be published soon. French, German, and Spanish translations of these materials are being arranged and it is hoped these will be available before the end of the year. They can be ordered from the WSCF office, 13 rue Calvin, Geneva, or from national SCM headquarters.

## The Evangelische Studentengemeinde in the DDR

HELMUT ORPHAL <sup>1</sup>

Travelling Secretary for the DDR and Berlin

By the grace of God we are what we are (I Cor. 15 : 10) : the Body of Christ. The Church, and also the *Studentengemeinde*, lives by this. But for what purpose do we live ? Christ died for all, that those who live might live no longer for themselves, but for him who for their sake died and was raised (II Cor. 5 : 15). To live for Christ means to live for others. If we do not accept and manifest this, we deny Christ and cease to be the Church of Christ. Thus the life and mission of the Church belong together.

The identity of the two commandments, to love God and to love our neighbour, is not self-evident (Luke 10 : 27 ff.). We cannot become accustomed to it. We tend to judge (Matt. 7 : 1). We state who is our neighbour, and draw the line against those whom we cannot love. If we take this attitude, however, we are no different from the non-Christians, from the atheists (Matt. 5 : 47). We see in our own day that God can bestow his blessing and exercise his judgment through atheists (Jer. 25 and 29), and we are beginning to learn that Christ also died for the ungodly (Rom. 5 : 6) and has commanded us to love our enemies (Matt. 5 : 44). With this in mind we can and must look soberly at the situation in which we live.

Students in the DDR are members of a university system which is undergoing a process of considerable change. The industrialized world needs specialists, and therefore a great variety of different possibilities for training them. This fact was recognized rather early in the Marxist states, and it has also been put into operation more energetically here than in the western capitalist states. In the Soviet Union every fourth citizen is in some sort of training. The DDR authorities have invested enormous sums in building up this university system. In 1951 there were 28,000 students, in 1956, 63,000. In the new academic year 1959-1960 there are 82,000 students in the six old universities and in forty-eight colleges, almost all of them relatively new. To this must be added about 110,000 people in 300 engineering colleges and similar institutions of not quite university status. There

<sup>1</sup> An address delivered to the meeting of the WSCF Executive Committee in Berlin, July 1959.

are fourteen special faculties in the university for farmers and workers, in which 6,000 young people, who have been drawn from the factories and so on, are preparing themselves for study. All these figures must be seen in the light of the fact that in the DDR we have a population of 17,300,000. Care is taken that fifty-eight per cent of the students come from worker or peasant families. In hardly any other country in the world has such a generous system of state scholarships been built up as exists in the DDR. About ninety-four per cent of the students get a minimum monthly allowance of 140 marks, to which special bonuses are added for good results in the year-end examinations and for participation in political and social activities. The students pay no tuition fees. Professors receive extremely high salaries. Many places have been established for assistant lecturers and people who are working on their doctoral theses ; they are also rather well paid. Everywhere new institutions are springing up and are being well equipped. Many students live cheaply in the hostels which have been provided for them.

The state is investing quite a lot of money in order to secure leaders in the scientific field who are also politically reliable. Therefore the authorities reserve the right to decide who among the applicants will be allowed to go to the university or other institution of higher learning. The course of study is very rigidly defined ; there is an exact curriculum for every course, in all disciplines, with details about lectures which must be attended and so on. A Central Council for Scientific Research has been established which plans, carries on, and directs the major emphases of scientific research. There is strict control of the work of students, so that if someone is slack in his studies, he can be disciplined or even expelled from the university. The rules for admission provide that every student must have done one year of practical work in industry, before entering the university. Also during the course of studies there are regular periods for practical, industrial, or farming work, in which all students are obliged to participate. In addition, groups may be sent to do special national reconstruction work <sup>1</sup>. Study of the Russian language and thorough study of historical and dialectical materialism is also obligatory. All students as well as professors are expected to participate actively in all political activities.

The development of the whole university system has been of such a dynamic nature that to a certain extent it has broken through traditional thinking about the law. Legal norms and rules are altered according to the stage of development of the whole system, and they

<sup>1</sup> *Nationales Aufbauwerk.*



are being constantly redefined and reinterpreted in the light of practical developments.

Article 34 of the Constitution of 1949 states: "Art, science, and teaching are free. The State participates in their cultivation and gives them protection, particularly against any abuse for purposes contrary to the rules and spirit of the Constitution." A proclamation of 1951 about the new organization of the university system describes the task of developing a university whose scientific life serves progress, peace, and the unity of Germany. In the 1955 curriculum of Halle University we read: "No longer is pure science the ideal, but science in the service of shaping our society, in the service of the people." A Resolution of the Third Conference of the SED (United Socialist Party) on Matters of Universities and Colleges in the DDR opens with the sentence: "The task of universities and colleges in the DDR consists in the development of a new intelligentsia which is firmly linked with the working class and with the aims of Socialism, and which, at present through study and later on through practical work, devotes all its knowledge and power to the building up of Socialism and the firm foundation of our workers' and peasants' state, and to the victory over imperialism and militarism in western Germany."

The university program is included in the plans for the building up of Socialism. In a Resolution of the Second Party Conference of the SED, 1952, the systematic building up of Socialism was outlined. Socialism is on the one hand an economic and political matter and on the other an ideological matter. The following quotations show the relationship between these two conceptions. The Fifth Party Conference resolved in 1958: "The main economic task consists of developing the economy within a very few years to such an extent that the superiority of a socialist order of society over capitalist imperialism can be conclusively demonstrated. The goal must be reached that the per capita consumption of the working class population exceeds the per capita consumption in western capitalist countries... Therefore the main economic task has a deep political and social content." Linked with this, therefore, is the task of developing a socialistic consciousness, and this was proclaimed as the main task by the Third University Conference in the DDR: "In order to realize the socialist revolution in the realm of ideology and culture, it is absolutely essential to make historical and dialectical materialism the firm theoretical basis in all realms of literature, philology, art, and music." Part of the ideology is the conception of a so-called scientific atheistic world and a new socialistic morality. Therefore Walter Ulbricht last year proclaimed the new Ten Commandments. All these factors are related to the study of each discipline, even to

the request to undergo military training, which is made in order to strengthen the willingness to defend this system and as a visible expression of the development of a socialistic consciousness. Science, research, and university training are devoted to one specific purpose. The former ideal of complete freedom of scientific enquiry is in fact no longer tenable anywhere in the atomic age. The fact that science is devoted to a purpose does not necessarily mean that it is tied to a rigid dogma. Socialism is dynamic. In principle this dynamism is flexible enough to give Christians a chance to study and work in freedom and with responsibility, even if in practice this is not always possible. It is not by chance that the declaration of the Third Pugwash Conference in Kitzbühl (1958) was signed by Christian, Marxist, and other scientists from East and West. This declaration condemns the abuse of science in the atomic age and says: "We believe that science serves humanity best if it keeps itself free from all influence through any dogmas and maintains for itself the right to doubt all theses and hypotheses, including its own."

The life of the SCM in the DDR must be seen in the context of the life of the church. The building up of church life after the war was expressly called "*re-building*". The loyal company of people who had participated actively in the Church Struggle against Nazism saw their task as that of bringing the Confessing Church movement as fully as possible into the established structure of the church. It was hoped at the same time that the remainder of the German people who had lived through the catastrophes of war would turn to repentance. This unfortunately did not happen. The attempt to turn an established institutional church into a "Confessing Church" was out-of-date before it was ever accomplished.

The active people within the church were so busy coming to grips with and overcoming the historical heritage that they had no power left to deal with the new situation which was developing. Very little effort was made to reach a profound understanding of Marxism; there was only superficial study in order to try to preserve the church. But communism was not the temptation of church people after the war. In the history of the church in Germany in the last century two trends have been apparent: a relationship with the state, and opposition to the state. In both cases the governing powers called themselves Christians — or at least did not call themselves atheists. A government of declared atheists is for us something new. And in this situation a new kind of separation between church and state was sought by the church leaders, which was intended to give more freedom to the church than before. But no-one had a very clear idea of what this new "free people's church" would be like, and what

its relationship to the state would be. Everyone had it firmly fixed in his mind that the post-war situation of a divided Germany, and all the various developments in both parts, were only a temporary phase. We were all hoping for the reunion of Germany within a short time, and thought that we should then be able to return to the old situation which continued to exist in the West. The hope for a quick end of the German division was not only a political hope. It was the hope of the people in the church, who felt that their task was simply to stick it out. The loyalty towards the church in the difficult years 1952-1953, the coming together of 600,000 people at the Leipzig Kirchentag in 1954, and the first reaction against the attempt to establish, in 1955, the communist youth dedication ceremony, a sort of confirmation — all these were not simply signs of a new awakening.

Since then we have recognized that we had not looked at the world realistically. We had thought that the situation was passing, and in so doing we had been by-passing the situation. Thus the word of the church has to a large extent become untrustworthy. A deep resignation has spread among Christians. Everyone is now trying to establish himself and find his way, but it is done without joy or any message for the joyless around us. It is typical of the church that it *re-acts* when new difficulties arise. It then makes demands which are as full of illusions as they are anachronistic. No position, even if it is simply an empty tradition, is given up voluntarily. Here the question of prestige is the biggest hindrance. So there is no real conception of what the church ought to do in the situation; there is only the fear that some day in the future its financial subsidies from the West and from the state may be cut off, and that the whole set-up will collapse. It is almost disquieting that this has not happened long ago and that the institution of the church is relatively untouched. But at the same time the individual Christian is confronted practically every day with decisions in which he must either deny or confess his faith, and he often lacks clarity and strength. Here his faith is tested, and at such moments the future way of faith and the church is being decided. The decisions are not made by ministers or other church employees but by ordinary church members, who work, for example, in a state-owned factory.

Negotiations between church leaders and government officials may be useful, but communiqués, bulletins, and resolutions do not relieve the individual Christian of responsibility for his personal decision. In 1953, the *Studentengemeinde* was officially recognized as work of the church among students, and not a movement competing with the Free German Youth (the only youth organization in the DDR). In

spite of all this, it is accused again and again of being an illegal organization. This does not mean that it will be forbidden. But in this accusation, individual officials find their justification for dealing with individual members of the *Studentengemeinde*. On the whole, therefore, the *Studentengemeinde* maintains its way of life relatively undisturbed. But outside its meetings, the individual student is constantly being tested. In a way, this is a strange, but at the same time a missionary, situation (Matt. 10 : 18). But in order to make responsible use of this missionary situation we must strive to understand the atheist who confronts us as a person to whom we have something to say.

The student who wants to be a Christian is confronted with practically the same question as are all Christians in the DDR : how to be a Christian in a Marxist state ?<sup>1</sup> For the student this means concretely : how can I, as a Christian, be part of a socialist university as described above ? There is always a temptation to answer that question very quickly and to say that it is not possible without compromising the content and basis of our faith. Therefore the simplified alternatives are put forth : resistance or conformity, inner and outward emigration or denial. But if this is the situation, the statement which Marxism itself makes about religion must be true. When today in atheistic propaganda the incompatibility of faith and knowledge is asserted, whenever Marxists reject ideological co-existence and ideological reconciliation, there is always an attempt to present Christians with this simple alternative. The extent to which all these terms are being confused among Christians will be shown in the following example. The phrase, "freedom of belief", means in theological terms that Christ has set us free to do his will, trusting in him, and also to show forth his love to others who in our eyes do not deserve it. But in most cases freedom of belief is understood in juridical terms to mean the right which the state grants to the church, through the constitution, to express its faith. The fatal confusion arises when people tend to think that if the state does not grant them a sufficient area of freedom, Christians have no freedom of belief. But the Gospel itself creates this area of freedom in the world through faith. And therefore we try, avoiding these false alternatives, to find the straight and narrow way with the Gospel. We do not want to overestimate the demonic power of the atheistic movement ; we want to believe in the Lordship of Christ

<sup>1</sup> This question has been dealt with by Johannes Hamel, former student pastor of Halle, in his books, *Christsein in der DDR* and *Die Christenheit unter marxistischer Herrschaft*.



over all areas of our life and over his beloved world. Therefore we try to follow the words of the Prophet Jeremiah, "Seek the welfare of the city" (Jer. 29 : 7). We want to go beyond the controversial thesis of co-existence to a practical "pro-existence". Instead of theoretical discussion of Marxism, we try to understand our Marxist neighbour, his thoughts and desires, his positive action and his bondage.

Our students remain in the university as long as they are allowed to stay there : they want to show that they are good students, not in spite of their Christian faith but because of it. There is no guarantee that difficulties and even suffering will be avoided in this way. In 1957-1958 more than 100 Christian students lost their right to study. In the last term there were only three, which shows how the situation sometimes changes very quickly. We have no guarantee, but we have faith in the promises of our Lord which are especially precious in suffering. And whenever Christian students do take risks, they always have new experiences. For instance, when the student pastor at Leipzig, Dr. Siegfried Schmutzler, was sentenced to five years of hard labour, several of his students were asked to disassociate themselves from him. This is exactly the procedure which is followed by those faithful to the party who disassociate themselves from one who has erred and strayed from its way. Students ran a real risk when they said they did not want to disassociate themselves from him, and that it was their duty as Christians to maintain their relationship with someone in his situation. I am also thinking, for instance, of a declaration which students were asked to sign at the beginning of last term, subscribing to the aims and methods as given in the Resolutions of the Third University Conference, mentioned above. Some students changed the wording of that declaration in order to make it acceptable to their Christian conscience. And they were afterwards ashamed of the quite understandable anxiety which they suffered in doing so, for the change in the declaration was accepted without any protest by the authorities. Finally I want to mention the problem of military service. There is no legal obligation to participate in military service in the DDR, but the Resolutions make clear that every student is expected to do so, and the refusal to participate is usually taken as a sign of the disloyalty of the student who, as a result, may lose his right to continue his studies in the university. I don't want to go now into the whole problem of military service, but perhaps you can understand that for many students this is really a pressing and burdensome problem. It cannot be self-evident to everyone that he should take this military training, not only because we are living in an atomic age but also because we

live in a divided country. This is also a problem everywhere in the world. It is difficult but essential for the Christian student to take his own decisions based on faith and to be able to give his reasons for them. Whose servants are the Christians of western countries who advocate a non-Christian anti-communism? On the other hand, much depends on our not confusing the solidarity which we try to have with those around us, even the atheists, with identification which makes us no longer distinguishable from the Marxists. This is really a narrow path we are treading.

We have made a new and important discovery of the function of the *Gemeinde*, of the congregation, in this situation. While it is the individual Christian who, in his atheistic environment, must make these decisions, he cannot really be a Christian student without the community and fellowship of other Christians. He needs to talk and think together with his fellow-Christians, to listen together with them to the word of God, to pray with them, to find the answer to the question, "Lord, what wilt thou have us do?" And because we are not yet able to give general binding principles, since so many of the decisions are intimately bound up with particular situations and individuals, the local congregation, the small intimate group, plays a most important role in the struggle.

We cannot show any evidence of great success in terms of numbers. Only two or three per cent of the whole student population takes an active part in the life of the twenty-eight local branches in the *Studentengemeinde* in the DDR. And even among these there are very few who have been able to think through to the end all these difficult problems. But we have the conviction that this is the direction in which we have to think and to go. We hope that from all these experiences there may perhaps emerge a new type of congregation which could be considered for the whole Church, in the context of what a Christian community ought to be in a socialist environment.

Our situation is also reflected in the themes of our SCM conferences. In our last summer conference at Wittenberg we had to ask ourselves anew, "What do we mean when we talk about God?" And this year we have on the program an address on the subject, "The Gospel for Christians". If we come to grips with this we may then be able to talk more intelligently about the Gospel to Marxists. Our study conference was on the subject, "Christian Freedom and Secular Bondage". The use of reason is also frequently discussed among Christians.

God gave the world *one* Christ and *one* Gospel; his undivided love is for all men. But the world is divided, and our country and our people are divided. What about the Church? We still suffer from

the divisions which arose in former centuries. And now again we are in danger of splitting into opposing factions. We are excluded from many possibilities of communication due to travel restrictions. However, the rare encounters and discussions that take place are especially intense and existential. Perhaps God is sending us new problems to help us to overcome the old failures. Are we ready to find common answers to our common questions, and to help each other to apply the Gospel in various situations? At this point the unity of the Church is decided. Or is Christ divided? (I Cor. 1 : 13.)

We often pray for our fellow-students and SCMs in other countries, that they may give a good witness in their special difficulties. We know that "in the Lord your labour is not in vain" (II Cor. 15 : 58). The SCM in the DDR also has this certainty.

### **Latin American Students and their Participation in Political Life<sup>1</sup>**

MAURICIO LÓPEZ

#### *Historic and political background*

Hispano-America secured its independence from Spain at the beginning of the nineteenth century. Historic circumstances forced this continent to seek its place in the Western world before it was prepared for this task. It was understood that this integration would have to be on a basis of equality with the rest of the West ; otherwise it would lead to a process of imitation and assimilation or to a new type of colonialism. The only escape from this danger lay in the creation of nations similar to those in the Western world. To attain this goal, it was necessary to communicate to these people the spirit of liberty and habits of work which had been the source of the greatness of the Western powers. Only in this way would it be possible to have the type of progress which would permit a leap of five centuries.

However, the democratic spirit and the technical knowledge of the West were not an important part of the Spanish conquest. Spain was not concerned with creating such a spirit, and material progress could not easily be attained through the customs and habits of the

<sup>1</sup> An address delivered to the Federation Executive Committee, Berlin, July 1959.

colonies, in which manual work was considered inferior. For this reason these people were called to one of the most difficult tasks which any nation can face: that is, the renunciation of certain traditional forms of life in favour of others which were quite different. This task required a revolution; it could not come by natural evolution. This became the vocation of a small group of emancipators who arose and made political independence possible.

This double conquest — of material well-being and national sovereignty — was from the beginning profoundly prejudiced by the fact that these two goals seemed to be irreconcilable. The democratic spirit expressed itself easily in anarchy and in a superficial eloquence which got in the way of the desired end. Material well-being conflicted with the liberties of which the people dreamed. For this reason the Latin American countries have oscillated between a more or less progressive democracy without any social content, and dictatorship which sacrifices all liberty for a bit of bread, frequently offered in order to deceive.

In this situation, Latin America lost ground. Irresponsible internal forces combined with external enemies to slow down its pace. The difficulties which liberal forces encountered in attempting to transform the continent were considered eloquent signs of backwardness. We did not deserve the democratic institutions which we still criticized, nor our material riches which we did very little to exploit. The shadow of colonialism projected itself anew over the continent. England, the United States, and France began to show interest in economic and territorial expansion in our America.

The two political parties which developed in this struggle — the liberals and the conservatives — have always shown great ideological weakness. They were made up of a small number of leaders usually organized around a figure which has a special place in Latin America, the *caudillo*. These parties simply served as the locus of a struggle between the interests of minority groups.

However, in this century certain factors have combined to make the political situation more complex. In the first place, we have the formation of a radical party which, because of its social program, had a certain penetration among the masses, but which represented a somewhat obscure sentiment of proletarian protest rather than a seriously thought-out ideological structure.

In the more developed countries the political structure has been more clearly defined. The nationalist and Marxist ideas introduced at the end of the last century have not yet had an extensive influence due to the lack of a true industrial proletariat. In many countries the socialist movement has become quite intellectual in character.



Finally, we can discern on the political scene the appearance of movements which are taking into account the conditions and demands of the continent and are not simply a reproduction of European parties. These parties, based upon the Mexican revolution, quite lacking in original ideas and combining basic elements of other traditional ideologies, have had as their objective the immediate improvement of the standard of living of the people and have often opposed the minorities which have traditionally held power. To this orientation must be added a strong suspicion of foreign trusts and imperialism. Some of these movements have taken a dictatorial form; others have followed a democratic pattern. Among the most important we might mention the *Apra* movement in Peru, *Febrerismo* in Paraguay, *Justicialismo* in Argentina, and the National Revolutionary Movement in Bolivia.

It is against this background of historic, political, and social factors that we must project the action of students on our continent.

### *Characteristics of student political activity*

Much has been said about the special character of student life in Latin America. Students seem more concerned about solving political and social problems than about following seriously their program of studies. They show such an urgent concern for action that they constitute a very important element in the political scene of our countries. We might say that this absorption in problems which lie outside the bounds of the university can go so far that a student who refuses to commit himself politically may be seriously ostracized at certain decisive moments.

Let us be aware of the factors which determine this political action and its most common expressions. This proclivity on the part of the youth undoubtedly comes from Europe, especially from Spain where students have struggled tenaciously for human rights. In the new world, tyrannic governments, which have arisen with some frequency, have contributed to make this practice more common than in Europe. During these periods the students have been considered the custodians of the ideal of liberty and the spokesmen for the oppressed people. This has gone so far that we can say that students, as students, play a political role which in other parts of the world they carry as citizens or as members of a political party.

Certain personal and social factors play a decisive part here. On this continent people have a special respect for education and consider it to be a principal condition for human liberty. An increasing number of students come from the poor classes and early reveal

great impatience about social reform. Finally, we must note the prestige which youth has in an area where forty-five per cent of the population is under fifteen years of age. In personal life young people mature more rapidly and, although emotionally unstable, they consider while still in the secondary school that they are capable of resolving all the problems of the world. In general, they possess an acute political intuition. Perhaps this premature inclination, which is followed without greater preparation and without a more profound understanding of human nature, makes these same people more reticent in later life, and leads not only to a calculated concern for economic well-being, but also to a certain scepticism about political life. In Argentina this situation expresses itself in the well-known expression *no te metás* — don't get mixed up in it — which implies a certain abstention from the responsibilities of national life.

It goes without saying that the students have their leaders and their authorities. Without going into the characteristics of political personalities among them, we can say that they tend to group together for practical action in movements which often continue beyond the university and form the basis for new political parties. The *Apra* movement in Peru was organized under the direction of Victor Haya de la Torre, who, during the years when he was persecuted as a student leader, often had to go into hiding. The man who is now president of Venezuela, Romulo Betancourt, began his political career and organized his party when he was leading a campaign against the tyrant, Juan V. Gomez, a campaign which led him and more than one hundred other students to prison in 1918.

The situation is also exploited by politicians and political parties. It is very common for politicians of the opposition to have students formulate demands which the politicians themselves would perhaps not dare to make, and take the initiative in demonstrations which may lead to violence on the part of the police. In May 1957 in Venezuela, the police opened fire on a group of high school students and wounded some of them in a demonstration organized by politicians of the opposition. The manifestations against Vice-President Nixon in the airport of Caracas, Venezuela, which were carried on by secondary school students, gave the impression of being a mass demonstration, but they were undoubtedly inspired by leftist forces. The students affirmed their innocence of the violence which occurred upon Nixon's entrance into Caracas, and there are reasons to believe that they were not involved. Those who took part were older men, experienced in methods of agitation. It is not characteristic of students to push others to the front to defend their interests.

Not all students take an active part in politics. This is always the work of a small, vocal minority which can rapidly become a majority in times of crisis. In the Catholic universities in particular discipline is strict and political activity is reduced to a minimum. In these institutions strikes directed against university authorities hardly ever occur, and in general national and political problems are not taken very seriously by the students.

With regard to ideological preferences, we may say that philosophical and political liberalism no longer has the tremendous force that it possessed at the beginning of the century. The triumphs of communism and its attacks upon capitalistic systems for having alienated the freedom of man to the benefit of the powerful, have aroused a great deal of curiosity and even enthusiastic support. It is said that they have red seats in the auditorium of the School of Philosophy of Rio de Janeiro, to harmonize with the political inclinations of the majority of the students!

Alongside of this we have the attempts of Catholicism — with evident efforts towards renewal in some sectors and greater concern for social questions — to influence the students ideologically. Although this concern is primarily educational and interested in the cultural and spiritual formation of students, the present tendencies in Christian democratic parties result in Catholic students being greatly interested in efforts towards the solution of national problems.

This picture is completed by the presence in the universities of the Evangelical churches through the Student Christian Movements. Their influence is still very limited and varies from place to place.

We are now at the beginning of the third generation of Protestants, who come mostly from poor classes. The Evangelical churches are slowly coming out of their isolation and are beginning to participate in the life of our countries. At the present moment, we see the development of an Evangelical student movement of some numerical significance. It is calling students, principally through the SCM, to give a responsible Christian witness in the university. In Brazil some Evangelical students have attained positions of importance in the student organizations, and have thus opened up new possibilities for the development of these organizations beyond the almost inevitable choice between a leftist or rightist orientation. In Bolivia the leaders of the SCM have won general respect for their efforts on behalf of a new structure for university life. In Argentina, for the first time in the history of the University of Cordoba, the voice of an Evangelical pastor, acting as leader of the SCM, has been listened to in the discussion of the present situation of the country. In Cuba, Protestant students have been active in the revolutionary struggle. In general,

the great majority of Evangelical students have deep nationalist sentiments which are evident in their treatment of the problems which arise from economic and political colonialism.

The most common form of student political activity is that of making student opinion known on a particular question. These declarations are usually of little consequence and generally do not reach the governing groups ; neither do they have any significant repercussions among the masses. From these declarations it is common to go on to great popular campaigns including letters to the newspapers, tracts, and posters. When the students desire to strengthen their argument, they often have recourse to strikes, especially in matters directly related to the university. On occasion, the students take to the street, almost always in collaboration with industrial workers, and at times the movement becomes violent. Recently, in Mexico and Chile, the increase of rates for public transportation provoked a very serious reaction among students. In certain extreme cases, such as that of Cuba, the students take arms to fight for decency and liberty.

### *Reform movements*

Probably the most significant example of student participation in politics up to the present time is the movement known as the *Reforma Universitaria*, which began in Cordoba, Argentina, in June 1918. In this instance a new generation of students appeared and demonstrated a new spirit and certain modern ideas about the mission of the university, as well as a disposition to fight to destroy the traditional patterns of university life, which for them represented the bulwark of dogmatic and oligarchic teaching, and served the purposes of the established order. The university reflected "a decadent society which insisted on offering the sad spectacle of its senile immobility". Modern sciences and disciplines had no place in it, and the courses were limited to interminable repetitions of out-dated texts which favoured a spirit of conformity and submission.

This *Reforma* was directed against the conservative and confessional orientation of the university. The major points of its program were : the autonomy of the university, the adaptation of the university to the local and national situation, the making of university studies available to students from all classes, the participation of students in the direction of the university, freedom of teaching, the abolition of required attendance at classes and of tenure for the university professors.

Not every point of the *Reforma* was put into effect, but it did contribute to positive changes. The Latin American university today



is comparatively less oligarchical, and the instruction has become less sterile than in former times. The accent on the autonomy of the university served to limit the traditional tendency to centralization in education ; it has been possible to guarantee a certain independence in the educational system, in the courses which are given, and even in the administrative structure. The university has become more popular, at least superficially, and almost all universities now have a department of extension which offers a general basic cultural training to all who are interested.

Today this *Reforma* demands a new reform movement if it is to continue. Unfortunately, it has now become a highly political movement almost entirely controlled by the Marxists. Instead of remaining an instrument for the renewal of university life, it has become an end in itself and something of a myth. Professing a rigid anti-clericalism, which was justified to a certain degree in the early stages but is now inadequate, and a type of positivism which is blind to spiritual values, it can no longer awaken in the more intelligent students the enthusiasm which it did in the past. In these conditions it is destined to disappear, and in some countries it has been seriously weakened by campaigns such as those of Perón who proclaimed : "Shoes instead of books." This attack revealed the failure of the *Reforma* to respond in a sensitive way to the urgent needs of our community.

The reform expresses well the two areas of student political concern : on the one hand, the academic life itself, and on the other, the wider field of national and international life. Student organizations make no distinction between those political problems which are of importance for students as students and those which affect them as citizens. Latin American students feel free and in a sense morally obligated to examine every important political problem for which a satisfactory solution has not been found.

In Uruguay, which is rightly considered as a model of democracy on the continent, students lead demonstrations in June 1957 which expressed their dissatisfaction with certain "totalitarian tendencies" in the government, which was controlled by one party and at that time enjoyed popular support. In Chile and Peru they have struggled energetically for the abrogation of laws which prohibit the activities of certain political parties. In Brazil the National Union of Students has undertaken a series of political campaigns in favour of freedom of the press, in the defence of congressmen whose position had been threatened, and against corruption in the use of public funds.

In international affairs, we must mention the vigorous campaign, inspired by anti-military sentiments, against the plan for a South

Atlantic military pact, the campaign against the loan of the island of Fernando de Noronha to the United States as a base for the observation of guided missiles, and in defence of those territories in Latin America which still have colonial status, as well as declarations against colonialism and protests against military aggression in Hungary and Egypt.

Latin American students give the same attention to efforts towards cultural and social progress in their countries as they do to political activities. In this respect it is interesting to note the multiple activities of the *Centro de Misiones Sociopedagógicas* of Uruguay. These missions are composed of students from the various professional schools who visit isolated rural villages which are afflicted with such problems as malnutrition, primitive living conditions, and lack of educational facilities and contact with civilization — the social problems which affect the great majority of the rural population of that country. These missions study the situation, offer any assistance which they can, and put students in direct contact with a situation of which they could hardly be aware in the capital city. Another type of activity which appeals to many students is that of literacy campaigns, especially in Bolivia and Peru.

#### *University students and the dictators*

The question of the relationship between the university, the students, and dictatorial regimes is of such importance in Latin America that it requires special attention. It must be understood in the context of the defence of political democracy and of decided opposition to totalitarianism.

The fact that the majority of dictators do not have a well-defined political and social ideology does not mean that they necessarily permit the existence of other ideologies, especially those of the left. They fear any movement which offers the least possibility of opposition and tend generally to denounce all such movements as communistic. Moreover, the lack of a political doctrine which is related to all aspects of human life leads them to avoid involvement in university life. They generally have little or no interest in the development of education, but they cause considerable damage when they remove school authorities and professors for purely political reasons. The only example of which I know of direct intervention in education was due not so much to dictatorship as to the strong influence of the Roman Catholic Church. Some years ago several professors of the National University of Colombia lost their jobs because they had given courses about existentialism rather than simply condemning it. Action by dictators against the university usually means the destruc-

tion of its autonomy, the removal of its more prominent professors, their replacement by men who are more sympathetic to the regime, cuts in its budget, and often the forcing of student organizations to operate clandestinely.

In Colombia the militarization of the country by the dictator Rojas Pinilla had a great influence on university life. There is no compulsory military training, but those who have served in the armed forces or in the popular militia can become reserve officers and thus have priority in matriculation at the university. This pernicious system, which introduced a criterion for admission foreign to university life, was aggravated because of the small number of places available in the various professional schools.

Many student organizations are forced into a most precarious position from the moment they reveal their opposition to the dictator. In many cases there has been evidence of persecution of student leaders responsible for this orientation, and many of them have been forced to flee from their countries. It is estimated that at the present time one-third of the students of Paraguay are studying outside their own country.

However, students rarely oppose dictators openly or fight against them. A notable exception to this is found in Cuba, both in the importance of their participation and in the number of students who took part. In general students have done everything possible to express their opinions within the limits of peaceful opposition. The most common method is that of taking to the public square to awaken national sentiment. In Colombia, a national student strike, which began as a protest against the detention of a politician of the opposition, grew to such magnitude and produced such repercussions among the general population that Rojas Pinilla was forced to leave the country a week later, on May 10, 1957. These revolutionaries maintained a strong non-violent position although several students were killed. In honour of the revolutionary students of May 1957, a street in Bogota has been called the *Calle del Estudiante*. In Venezuela, although the revolutionary spark which ended the regime of Perez Gimenez was touched off by an insurrection of army officers and accompanied by a general strike which revealed the opposition of the total population, it is recognized that students were the first and most dedicated leaders of the people in this struggle.

### *The witness of Cuba*

José Martí, the delicate romantic poet who died young while fighting for the independence of Cuba, once prophesied something which unfortunately has come true: "Unscrupulous men will infest

Cuban politics." Since its first president, Tomas Estrada Palma (1902-1906), Cuba has not had a single honest head. The best proof of his political integrity is the fact that he is the only one who died poor.

Let us come closer to the present moment. About 1933 a sergeant secretary in an obscure position in the army headquarters discovered the weaknesses of the civil and military powers and saw the possibilities open before him. His brilliant eyes, flat nose, prominent lips, powerful jaws, and broad forehead indicated his force of will and intelligence. One day a journalist tore off his sergeant's stripes and placed the insignia of colonel on his shoulders. The army, lacking men of real courage, acquiesced. When the regime of Machado fell and a military board was set up, the power was in reality in the hands of Fulgencio Batista.

To the surprise of nearly everyone, he acted carefully. He did not act like a dictator and believed that order was perfectly compatible with freedom. As he had practically no education, he gave himself passionately to study in order to acquire rapidly a certain veneer of knowledge. He had a democratic ideal which was of emotional character and to which he hoped to give more rational content. In 1944, he permitted elections in order to discover the popular will. As usually happens in Latin America in free elections, the victory went to the opposition. Batista respected the decision of the people and withdrew discreetly from the political scene, establishing residence in Florida. If he had ended his career at this point, Batista, even if not considered an archangel of virtue, would have been recognized for certain accomplishments, rather than being feared and hated in later years.

The two presidents who followed him devoted themselves to systematic emptying of the public treasury. Complete disorder reigned in the administration. In the tropical sun, dreams of the rapid accumulation of wealth attract many people.

Batista decided to break his eight years of silence. Without shedding one drop of blood he once again took over the government, on March 10, 1952. The following day the Council of the University of Havana declared that "the triumph of this military coup will lead to the consecration of force and violence as the solution of our problems, an unfortunate example for the future, and a great danger to the stability of democratic institutions".

The destiny of Cuba was indeed dangerously compromised. Military leaders now took advantage of the practices which had formerly enriched civilians. The capital was gradually converted into a centre of gambling and prostitution. Luxurious hotels were built to attract tourists, and casinos multiplied. The public treasury and



the economy of the country were systematically exploited. The Cuban people, living in one of the richest countries of Latin America, came to have one of the lowest standards of living. There were about 650,000 permanently unemployed out of a population of six million. It was possible in Havana to preserve some illusion of well-being, but the provinces manifested openly the misery of the people. Agricultural workers were employed only during the sugar-cane harvest, and from this work of about ten weeks they had to live and support their families for the entire year. Batista was careful not to upset this situation. The interests of North America were carefully preserved, although they did not satisfy the demands for a better life.

A tragic accident precipitated events. One morning in January 1953, the statue of the student martyr, Julio Antonio Mella, was found stained with pitch. The students engaged in a public demonstration of rebellion and the police broke up the demonstration by violence. One young man was killed. His name was Ruben Batista, the same as that of the son of the dictator. His death marks the beginning of a program of constant repression and the establishment of a reign of terror in Cuba. Batista had made the mistake of taking power by force and only force could keep him in power. From that moment the students went from verbal hostility to direct action.

One person was attracting general attention and was disposed to bring to an end this state of affairs. His name was Fidel Castro. His rebellion awakened the enthusiasm of the most idealistic elements among the Cuban youth. On July 26, 1953, he attacked the Moncada barracks in Oriente with a small handful of men. The attack failed and Castro was taken prisoner. He would almost certainly have been shot in an alleged attempt to escape — a technique commonly used to dispose of unwanted bandits and revolutionaries — if the Bishop of Santiago, Monseñor Perez Serantes, had not intervened. After being set free, he took refuge in Mexico where a Spanish general, Bayo, taught him how to carry on guerilla warfare. Now better prepared, he returned for an attack which proved decisive. In November 1956 he again attacked in Oriente. The majority of his soldiers were killed. Only twelve men survived. They took refuge in the mountains, and one year later the army had grown to 5,000. Batista considered himself secure in his headquarters in Havana, as the army and the police remained loyal to him. Washington, at first attracted by the bearded youth who spoke of democracy and social justice, finally took the side of Batista, because it considered he would be better able to protect American interests in that country.

In all this, students became the focal point of the opposition, and acts of repression were directed primarily against them. Some of

them, who sought refuge in the embassy of Haiti, were killed while still under diplomatic protection. The Federation of University Students established a revolutionary council which continued its opposition until the final success of the revolution. The council signed an agreement with Castro, known as The Charter of Mexico, according to which it committed itself to support the July 26 Movement. The first expression of student responsibility was the attack upon the radio station called Relej and upon the presidential palace. In this attack the president of the Federation of Students, Echeveria, and six other students were killed. Fructuoso Rodriguez replaced Echeveria as president. He went into hiding in Havana, knowing that, if the police found him, he could not expect to live. The police eventually located his hiding place, and when he was discovered in the middle of the night, he could not defend himself and was killed along with three of his companions. Many students were made prisoners and were tortured or murdered; it is believed that more than fifty died between March 1957 and the triumph of the revolution. When schools and universities were closed, many students joined the army of Castro in Sierra Maestra. The revolutionary student council opened a second front of guerilla warfare in Sierra de Escambray where they maintained three youth battalions.

The concentrated attack in the centre of the country and in Havana made it impossible for Batista to continue in power, and on the last day of 1958 he fled from the city, following in the footsteps of all unwanted dictators. The battalions of youth occupied the presidential palace and the university until the arrival of the provisional president, Manuel Urrutia, and then turned over their military equipment. They thus completed a heroic task, and the Cuban people should recognize its indebtedness to them for their faithfulness in an enterprise which at the beginning had very little hope of success.

It is too soon to judge what followed from a right perspective. We might discuss whether revolutionary justice has always followed the juridical tradition, if the agrarian reform which is so important for the stimulation of the economy is well thought out and adequate, if the fiscal legislation, which imposes taxes even on the human ambition to have one's name and picture in the daily newspaper, shows wise discrimination. What is certain is that Fidel Castro appears in our history as one who has assumed the responsibility of spokesman for a continental revolution which aims to end all tyranny in Latin America and to free these peoples from hunger and poverty. Whether he is a man up to the measure of this task is yet to be seen.

The witness of Cuba is of interest to us here in terms of the students' participation in this revolution, and to this we must limit

ourselves. Student participation in the political life of Cuba confronts us with the more general problem of the political action of students on the Latin American continent which, as we have seen, often occurs not only within the university but also outside it. I personally am of the opinion that the student conscience represents a malaise which cannot be cured either by indifference or compromise. On the one hand, a characteristic which we expect to see in every student — dedication to the task of discovering an adequate conception of the meaning of life — is lacking here. Study suffers considerably, and everywhere reigns an atmosphere of superficiality, which often leads to the desire for rapid advancement in one's profession. On the other hand, this political concern indicates the dissatisfaction of students with a continent which is still struggling towards democratic freedom, towards morality in public affairs, and material well-being, their concern for a people whose only possessions, in the words of a rural poet, are their hardships : "*El pueblo solo posee penas mientras que las vacas son de ajenas*", "Our hardships are our own, our cows belong to others".

If we look at the problem from outside, this proclivity of students for participation in public life can be considered not only as exaggerated but also as deserving of condemnation. We should say, however, that, as long as we live in this abnormal situation, students will respond, even to the sacrifice of their primary vocation, on every occasion when bread and liberty are lacking or are threatened. We do not have here a legion of angels or of saints who have preserved their souls from temptation. They are young men and women whose eyes are wide open and whose arms are well disposed to struggle without limit for a noble cause.

The Protestant students in Cuba are facing an extremely difficult task. The revolution, in spite of all its good intentions, does not have the power to take into its hands the whole life of the country, and it is not committed to say the last word about the many issues at stake. Christians should participate in what is happening on the island because in so doing they will obey the order of the Creator to subdue all the visible creation.

The revolution in Cuba may bring health and well-being to its people ; it may contribute greatly to the formation of a moral character and civic spirit, may diminish hunger and poverty, may abolish corruption and colonialism. It is at least in the ideals they have been fighting for. In struggling for temporal goals, the Christian should be willing to testify, by word and work, to him who has the final word, Jesus Christ.

## Christian Unity in our Multiracial Country <sup>1</sup>

J. J. MÜLLER

Bearing in mind both the general theme of the conference and the fact that our Association serves Whites (Afrikaans- and English-speaking) as well as non-Whites — Coloureds, Bantu, Indians, and Chinese — and also that, from all these circles which we touch, young people are being led to Christ and are taking their places in the Church of Christ, I wish at the beginning of our Council meeting to speak to you on : "Christian Unity in our Multiracial Country", reminding you of what we read in Colossians 3 : 11 : "Here there cannot be Greek and Jew, circumcised and uncircumcised, Scythian, slave, free man, but Christ is all, and in all."

"Apartheid" is one of the most used words of our day. It seems that it has become the watchword of South African party politics. The last general election was mainly fought on this issue ; the legislation of the last few years has been dominated by this policy, and so various apartheid enactments have found their way to the statute book.

Whereas in all this political and social legislation the accent is placed on the diversity, the differences, the dissimilarity of the various population groups, I wish today to point to the fact, as evidenced in our Scripture portion, that in spiritual matters, in the sphere of the Kingdom of God, the emphasis is placed differently, *viz.* on the unity rather than on the separateness, on the similarity rather than on the dissimilarity, on the equality and not on the inequality of all believers before God, as it is revealed and must be revealed in the Church of Christ, the *one* people of God on earth, the *one* Body of which Christ is the Head and of which all the members have been redeemed by his blood.

Apartheid must therefore never be allowed to become a dominant attitude of life which in spiritual matters, too, makes us live in separate world. For in the spiritual life (according to St. Paul) where the new man in Christ is found, apartheid holds no sway, but unity — there the fellowship of the saints, all saints, is experienced. For Christ is not divided, and the Kingdom of God is not divided.

<sup>1</sup> The opening address of the Chairman of the South African SCA to its General Conference, July 1959.



There is not a Christ for the Whites and another Christ for non-Whites (other nations) ; and there is not one heaven for one race and another heaven for other races. Of one blood he made all nations of men (Acts 17 : 26), and through one blood all nations are saved. Here therefore the watchword is similarity and not dissimilarity, unity and not separateness.

## I

Organizationally, it is true, our churches are separate — Afrikaans-speaking, English-speaking, White, Coloured, Bantu, having as basis differences in language, culture, and national heritage, each according to its own character. But there is a deeper organic unity between all believers which cannot be effaced. As God's people all the redeemed are one, in whatever church they may worship or to whatever nation they may belong.

And in our time of racial problems, and differentiation and estrangement between various population groups, Christians are confronted with the challenge to think and act in these matters in a spiritual, scriptural, ecclesiastical way, and to realize that the Church — and that is you and I — must continue to be the bridge-builder between the races ; even more, it must be the bridge itself which unites people spiritually, which must bind and keep them together, also where they are separated politically and socially. The Church proclaims, on the strength of God's Word, the unity, spiritual equality, and personal dignity of all believers in Christ, however different and apart they may be in other respects.

Nowhere else is this scriptural message better brought home to us than in this missionary writing of St. Paul to the Colossians, an epistle which St. Paul directs to heathen-Christians, and in which he as a Jewish-Christian speaks to heathen-Christians. It is a Jew who is here speaking to Greeks about their unity and equality in Christ. They belonged to distinct nations, spoke different languages, came from different cultural backgrounds, were members of separate communities, according to the natural diversity in the ethnic life.

But when through faith and conversion they were clothed with the "new man" in Christ — when they became fellow-Christians and fellow-believers — the discovery was also made that they now, and in that respect, belonged to the same people — the people of God ; that they now spoke the same language — the language of faith ; that they now came into possession of the same cultural heritage — the Gospel of Jesus Christ that enlightens the intellect, renews the heart, and changes the whole life ; that they now became members of the same community — the community of the saints.

As against the natural apartheid (separateness) in which they lived and were still living — as members of different nations, with different languages and backgrounds — a predominantly new reality confronted them in the fact that they were one in Christ, united in faith, one in their union with God, children of the same heavenly Father, and thus also brothers of the same spiritual house. And in this sphere there was in fact one thing only that mattered : Christ ! Christ who was all and in all ; Christ who had changed everything in their lives ; Christ whose blood had become more precious to them than their own blood of which they were otherwise so proud ; Christ in whom all nations had discovered and experienced a new unity ; Christ through whom they had come to stand in a new brotherhood of faith towards each other, from the time that they had been clothed with the “new man”, where there is neither Greek nor Jew, barbarian or Scythian, slave or free man, but Christ is all and in all.

Notice what is now happening, here in the spiritual realm, how Christ’s redeeming work here restores what is broken. For as the result of sin in the world, the diversity among men had degenerated into dividedness, which not only showed up the existing differences but estranged people from one another. At the sinful building of the tower of Babel, mankind had been visited with the confusion of languages which separated people from one another and called into being separate nations with separate languages, which in turn (as history proves) very often led to sinful contrasts, which found expression in strife and wars.

But Christ through his work of salvation, his blood shed for all nations, annulled the sinful division and estrangement between nations and peoples and restored them to their former union, when the *one* new people of God, the spiritual Israel, came into being, and into it every believer, to whatever race or class, colour or language he belongs, is incorporated. What sin scattered and divided, is being united again in Christ. The natural diversity is subsumed under the grace of God which brings saved people to see in one another “brothers in Christ” and makes them experience a new unity in Christ.

## II

This becomes very apparent when we analyse our Scripture portion more closely.

In the new man, the reborn and renewed life, in this new spiritual relation to Christ, certain dividing lines between men fall away, or lose their validity as being incompatible with the unity of all believers in Christ. In the light of a number of examples which he adduces,

the Apostle points to certain contrasts which no longer find any place among those who in the unity of faith belong to Christ.

The first contrast which he mentions is the contrast between races or nations: Greek and Jew. The Greeks as highly civilized "wisdom people" (cf. 1 Cor. 1: 22) were in language, origin, and culture totally distinct from the Jews, the old covenant people, and actually comprised the great hellenistic portion of the Roman empire. The Jewish Christians more than once confronted the Greeks with their Jewish origin, Semitic race and blood, and demanded that Jewish laws and ceremonies be made compulsory for all Christians. In the new life, however, the one race has no precedence over the other. Difference in birth or nationality falls away when we have to do with the faith relationship in Christ. Nobody is preferred or disqualified on the strength of the race or nationality to which he belongs. The Jew has no advantage over the Greek, or vice versa.

A second contrast is advanced, *viz.* the religious contrast and differences: circumcised and uncircumcised. The Judaists boasted the external covenant sign of the circumcision and demanded it from all Christians (Acts 15: 1, 5) or considered it to be a sign of spiritual superiority. But, says St. Paul, in the "new man" no advantage is derived from the fact that one is Jewish-born or has become a Jew by circumcision, because now only the circumcision of the heart matters, and in Christ there is room also for the uncircumcised in the flesh (Rom. 2: 25-29).

Barbarian and Scythian are next placed in juxtaposition, as an indication of the cultural differences which separate people. For the Greeks a barbarian was a person — a non-Greek — with a foreign and unintelligible tongue, somebody who had no share in the hellenistic culture; Scythians — hailing originally from the Caucasus and living north of the Black Sea in North Mesopotamia — were counted supreme examples of illiteracy, cruelty, and the very lowest stage of civilization. In the fellowship of Christ, however, every claim to privilege by those who have a share in knowledge, learning, culture, and enlightenment falls away, and there is a place also for the barbarian and the uncivilized. Also the culturally unprivileged, the uncivilized, and the illiterate can share in the blessings of Christianity and the concept "barbarian" is replaced by "brother".

The last point of contrast is found in the social field: slave and free man. To be a free man, i.e. economically independent, does not open the way for anybody to be united in faith with Christ, as little as the social status of a slave excludes him from it. Dif-

ferences or contrasts in social standing are no walls of partition which also separate people in the domain of religion and deny them the fellowship with Christ and with each other as partners in faith. In Christ all believers are seen as redeemed and renewed. The customary differences and contrasts fall away with the "new man" and have no part to play in the spiritual adjudgment and evaluation of other believers (cf. Gal. 3 : 28). The Gospel finds subjects of Christ among all nations and tongues and classes of society, and in him they are one. In Christ everything has become new ; new relationships have been entered into, and new attitudes are revealed in the new man.

For now "Christ is all and in all". In all the relationships and in all the spheres only Christ now counts. Out of every sphere of life people need Christ and can accept him, can be clothed with the new man, can share in the same spiritual life, the privileges and the blessings, and in Christ they can be one with other believers. Christ is everything for every believer : the light of his knowledge, the strength of his will, the hope of his future, the salvation of his heart. Christ is also in all : he commands and fills the whole human life in all its relationships. He is the principle of unity in whom all the differences and contrasts between believers, which disturb and break up the unity of mankind, fall away.

This does not mean to say that in the new life, when people become Christians, the existing differences, as willed by God in the natural order and in human connections, are abolished. The Apostle does not here treat of what is valid or must apply in international or social relationships ; in that sphere he demands deference for existing distinctions and differences : the Jew remains a Jew, and the Greek a Greek, the free man a free man, and the slave a slave, the man a man, and the woman a woman ; everyone must remain in the calling to which he has been called, be he slave or free man (I Cor. 7 : 20-22). Onesimus, the converted slave, is sent back to his owner and master as slave, although in Christ he is now "more than a slave, as a beloved brother...in the Lord" (Philemon 16). Christian servants must still render service and obedience to their masters according to the flesh, as to Christ, doing the will of God from the heart (Eph. 6 : 5-6 ; Col. 3 : 22). But over all this "natural" diversity a new vision (or evaluation) had come to the "new man" ; with all the lack of uniformity a new unity had been revealed. Greek and Jew, circumcised and uncircumcised, barbarian and Scythian, slave and free man, in spite of their diversity and natural differences, yet find — as the distinct fingers of the same hand — their unity in Christ and in the new



life which he gives. And in the spiritual judgment of a fellow-believer nothing but the fellowship with Christ in which he stands and in which Christ is all and in all, must be allowed to count.

### III

And now we can proceed to make a practical application for our own national circumstances of today. The Church has a task and a calling of its own and as a result a peculiar emphasis or accent which she must place on our racial situation.

Apartheid in the political and social spheres — however well intentioned — must never be allowed to develop into such an attitude of life that as a result Christians from different races come to live in two separate worlds, and no longer have any fellowship with one another. And here the Church — we as believers — have an indispensable contribution to make in order to create and further better “mutual relationships”.

After all, it is a question of mutual trust and Christian good will between people of different origin, language, culture, colour, and stage of civilization, which must be maintained at all costs, if ever we would see harmonious co-operation in this country. The point at issue here is the possibility, which must ever be kept open, that people belonging to different racial groups should feel free to lay bare their hearts to each other and count on sympathetic consideration and fellow-human understanding. It is a question of human relationships, where mind and heart both have a say and where it must always be borne in mind that, in all measures of a political nature, in the final issue we have to do with human beings who confront human beings and must respect each other as such and in the name of the Lord must be a blessing to each other. After thus allowing for every possible emphasis on the natural differences between the various national groups, we must never allow this to degenerate so that they become closed to each other, as people whose paths never cross.

The demonstration of good will and good faith, of living together in a Christian spirit, and of mutual consideration and helpfulness must be seen everywhere. Whether we live in separate areas, are placed on separate electoral rolls, have access to separate railway facilities — this must not deter us from acting as fellow human beings in all that we share in common and from realizing that as fellow-Christians we should discover and know and love each other.

In the world there is no substitute for that wonderful thing that the Bible calls love. And although we were to give thousands of

pounds towards the building of houses for people of other races, and for their schools and universities and sports grounds and all sorts of facilities, and have not love, it would be of no avail.

Also in our racial relationships — and especially there — the love of Christ must speak the final word, that love which, surmounting all barriers, sees in the "other man" his neighbour, and recognizes in the "other believer" his brother in Christ.

### A Letter

*To 'Bola Ige in response to his article on "Christianity  
and African Faiths and Beliefs",  
published in The Student World IV, 1958*

My dear 'Bola,

I was much interested in your article on "Christianity and African Faiths and Beliefs", and should like to comment on some of it from the Nigerian situation, especially the section on the task of the Church. The comments arise from my experiences during the last year of trying to put over to the branches, in relation to the Life and Mission of the Church project, the need both for indigenization of worship and for an adequate understanding and appreciation of local beliefs and customs, to make meaningful to people Christian faith and practice. I heartily agree with you that the very survival of the Church in the present national situation depends upon its being less foreign in aspect. You will also notice, I expect, how every paragraph seems to end with the need for personnel, for Christians with a sure love of Christ and an enthusiasm matched by their enlightenment and training. So we hope you are coming home soon!

It has been suggested that one notorious and outmoded hymn line should be modified to read, "The heathen in his *hunger* bows down to wood and stone". Don't you think that the Egungun Festival fulfils a need for the memorial and honouring of the dead just as All Saints' Day does, and that essential teaching about life in Christ could be incorporated in some modified Egungun Festival, without worshipping the ancestors? Dr. Uka reported to the Nigerian SCM Life and Mission conference at Onitsha that special services, including a ceremony with candles and flowers placed by the photograph of the deceased, are being used in Ibibio country. Likewise

with sacrifice : though no one would suggest the spilling of blood in church, have we not, through fear of the old connections, lost a great opportunity of bringing home the sacrificial significance of the Holy Communion ? I want a Holy Communion service written by a liturgist who knows the Christian tradition, but also understands the religious needs that sacrifice traditionally satisfies, as well as the language and imagery involved, and who can bring out in the service "that one true pure immortal Sacrifice".

There has been an attempt in the Niger Diocese to produce a book of services for special needs such as naming ceremonies and house warmings, but liturgical reform must go deeper and wider than this. In particular, there is a most pressing need of a marriage service. Tunji Adefarasin, as a lawyer, is working on a revision of the marriage ordinance to fit local circumstances (the Law Revision Commission says the constitutional changes occupy it fully), but a modification of the church service to allow some greater part to the families would seem desirable. At present, in the few weddings in church (one in a year at St. David's, Akure, with nine hundred people there every Sunday), the toasts turn out to be to the bride's father's achievements and the family connections of the groom's grandparents, and nothing about the wretched bride at all. Why shouldn't much of the Yoruba engagement ceremony be written into the service ? Why shouldn't the laws of inheritance be modified, if that's what frightens people ? It could be done without compromising on the essentials of the exchange of life-long vows of love and fidelity before God, which are at present being avoided by native law or registry office weddings being "blessed" in church. The dangerous compromises are those made for expediency. The organist of St. David's, Kudeti, took a second wife, and was told that he must cease to be a church official. Later on, when several less skilful organists had been tried without success, he was asked to return. He said, "But you drove me away for having two wives, and now I have four !" But the need for good music prevailed. It seems to me that excommunication has failed as a means of discipline against polygamy, and has tended to relegate Holy Communion to the background and deprive the needy of it, as well as suggesting that this is *the* cardinal sin. I think some sorting out as to what is within the mind of Christ and positive teaching on the glories of marriage based on love and forgiveness will do better.

Then there is translation. There are two thousand mistakes in Samuel Adjai Crowther's Yoruba translation. There are only the Gospels in the Isoko language. Where are the Nigerian Greek and Hebrew scholars to do it ?

You mention music for worship. There is at present, apart from the few true Yoruba lyrics in the Anglican hymn-book, a slight collection of original and translated Yoruba hymns with true tonal pattern-tunes by Olude and a recent book of Ibo hymns by Harcourt Whyte, a leper at Uzuakoli. These are both only in tonic solfa. Both Sowande and Echezona, who are trained musicians, fear the loss of true folk music before the hybrids and calypso-tending and often trivial compositions of today. Yet here again there is a deep need, and I have had evidence as to the moving of the spirit that beautiful and congenial music brings in worship in Nigeria as elsewhere, and I am sure that the majority of people are denied it by the lack of publications and the prejudice to Western tunes. So we need composers, too, but song writers with a firm grasp of theology. The refrain in the anthem sung in church at a certain notable birthday recently was "A. G. on top!".

The SCM has set up a committee to try to collect and publish good local church music. Instrumental help is scarce, too, of course, and though the Timi of Ede can control his drummers, other professional drummers in church are apt to get out of hand, and the art is being lost by the educated.

Mention of the Timi brings me to the question of natural rulers and chiefs and the relationship of faith and tradition in customary rule. The main difficulty before a Christian becoming a chief in Ibo land seems to be the necessity for boasting and pride of wealth. In Yoruba land it is the fixity of traditional practice that surrounds the Oba. The late Awujale, though a practising Christian, had no funeral because "who ever heard of an Awujale being buried like that before?" The Timi is certainly finding a way through by undertaking all the ceremonies, for instance for the safety of the town, up to the point of the offering of worship, where he will withdraw in favour of the Sango priests and hold a united Christian intercession service in the palace on behalf of the town. In a sense it is trust in the sincerity of the faith of the particular person that sways the balance. I haven't heard anyone suggest that Bishop Akinyele compromised his Lord in becoming Are of Ibadan because everyone knows he wouldn't.

I agree with you that secret societies must be eschewed completely because they cause fear and division among members of the Church, as in the sad case of Reverend Aderinola's death, but here again the Church must provide the close and loyal community, with the hope of mutual help, that such societies provide.

Now for the objections that have been raised by both students and church leaders in my travels.



The first is fear : fear that using forms associated with the worship of other gods will prejudice the attitudes of people in approaching the only and loving God. For instance, when I was suggesting that Oriki should be used in praising Christ for his attributes and deeds, Archdeacon Ashley-Dejo said that he had abandoned the attempt because he was accused of making "incantations" to control and manipulate him, instead of worshipping him. In fact, I'm sure the literary form could be used with the right attitude, if the writer's attitude were right to begin with.

Secondly, there is the fear of loss of identity of the Christian message, because the practice of African faiths is still widespread, even if not among the educated class, apart from a few charms at moments of stress and some lingering superstitions. Last year Dr. Parrinder was advocating to the Ibadan synod the "baptizing" of local customs. He suggested that Christians should take over the Oke Ibadan Festival and praise the founders of the town in a more salubrious manner than is usual. The pastors, however, said that this was impossible because the other people were still using the historic hill !

The third danger is that of misunderstanding of the faith. At the synod mentioned above, Dr. Parrinder mentioned the pagan origin of the Christmas Festival. An old pastor later asked, "Does that mean that Jesus did not come to earth at all, if he wasn't born on December 25, as we have been told ?" Constant strengthening of true doctrine is needed as well as research into methods of presentation.

Lastly, people say that English is the *lingua franca* of Nigeria now, and that these things tend to tribalism, or even retard the educational development of church members, or (but less frequently now with national confidence rising) they are inferior forms designed for people who don't know any better. In all these things it is for the well educated, whose grasp on Western culture is undeniable, to show the way.

So we come back to your first point : we need theologians. Dr. Bolaji Idowu is starting the work, Edmund Ilogu is expected soon, the B. D. course is starting at the University College in October, and yet the fields are white already unto the harvest.

Yours ever,

CHRIS GROVES.

Travelling Secretary, Nigerian SCM.

## ASIAN TRAVEL DIARY

FRANK ENGEL

After the heat of Manila, the evening air on the slopes of Mt. Makiling was cool and refreshing. Beneath lay a vast plain stretching to the invisible sea. In its centre was the great expanse of a lake, both it and the plain being broken by the outlines of sharp hills. Dusk fell quickly and the sickle moon appeared : peace and coolness at the end of a day.

But the peace was soon shattered by the unmuffled rattle and roar of excavating machinery in the steep valley across the road, and the darkness was partially broken by the blaze of a campfire and the sudden glare of pressure lamps in our midst. The quiet mountain was under a double attack — by professional workmen building a swimming pool and by SCM work campers building an open-air chapel — for it was to be the site of the International Boy Scout Jamboree in July. It was now mid-April, and work on the swimming pool was going on day and night.

The work campers sat in a circle at a respectful distance from the fire, because even the evening air on these lower mountain slopes was not cool enough to counter much heat ; but the fire, like the moon, lent atmosphere to the scene. Songs, in English and in dialect, witty comment, skits and laughter introduced the campers to each other — Filipinos from various parts of the Islands, six students from Thailand, one American, and one German. Later they were joined by a Korean. This was the first international work camp organized by the young SCM of the Philippines.

I was asked to speak about the Federation. As I did so, I recalled that a few years before the peace of this mountain had been shattered by gun-fire and the darkness made lurid with the flames of burning churches and houses, and I tried to speak of Japan and the great unfinished task of reconciliation.

### *YMCA Leaders' Conference*

The next evening before dusk I was walking across the tarmac of Tokyo's great Haneda Airport to be welcomed by a YMCA group. After a brief glimpse of the world's largest city and a preliminary

introduction to some of the activities and problems of the Student YMCA and YWCA, I was off to Tozanso, the beautiful camp site of the Japanese YMCA near Mt. Fuji, to represent the Federation at the Fifth Asian YMCA Leaders' Conference. Here I met Delmar Wedel, fraternal Student YMCA Secretary, who helped greatly with the whole of my visit. Arriving in rain, we were told we might not see Mt. Fuji for days, but next morning it appeared, a clear, gleaming cone of snow, dominating the landscape yet a part of it. Above the windows in the meeting hall there was a beautifully written Japanese inscription: "Look up and see Mt. Fuji. Bow down and worship God." In the face of such tremendous beauty, set amidst the delicate colouring of cherry blossoms and new green leaves, wonder and worship were the only possible response.

The conference revealed considerable vigour in YMCA work in Asia, a very real concern for non-Christians, a sense of responsibility for all aspects of the life of the nations, a desire to serve, and the value of a continuing fellowship of leaders on a continental basis. The two statements adopted on student work and relationships with the SCM were important for the Federation. The first assessed the work being done through YMCA student hostels and centres, and stressed the need for vocational counselling, for relating students to a local church, and for pioneering work in education for civic responsibility. It also commended the Federation's project on the Life and Mission of the Church to its program secretaries. The second statement spelled out in terms of Asia the meaning of "The Statement on Common Policy in Student Work", adopted by the World Alliance of YMCAs, the World's YWCA, and the WSCF in 1956.

### *The future pattern of student work in Japan*

Back in Tokyo, I attended a Strategy Committee meeting of representatives of the Student YMCA and YWCA and the student centres run by the churches. This committee has been endeavouring to see how the various initiatives in student work in Japan might be linked in a new overall strategy. In particular, a need is felt to create a more unified Student Movement on the campus out of the existing YMCAs and YWCAs. Progress in this direction has been going on steadily on the local and regional levels for some time, and in August there is to be the first combined summer conference, followed by a meeting to decide on future national and local structures.

The United Church of Japan and several mission boards have established student centres at several universities. These carry on a varied program of Bible study, doctrinal teaching, and fellowship.

Some serve up to 150 students. The question is how to relate these centres to the Student Movement on the campus, and how to combine evangelism of students by students and the senior leadership and teaching provided by the churches. Signs of constructive answers are emerging, and proposals made to meet a similar problem in Canada may be of help.

In Japan there are over 550,000 students in universities and junior colleges, of which 450,000 are doing four-year courses. There are 230 institutions of higher learning, and the eighty in Tokyo contain about one-third of the total enrolment of students.

### *Manazuru*

This is another lovely spot where the YMCA has a camp. It is a small building on a cliff overlooking a bay and the coast of the Izu Peninsula south of Tokyo. Here the Student YMCA-YWCA Staff Conference was held, under the leadership of Yasutaro Owaku, Executive Secretary of the Student YMCA, and of Kyoko Kubota of the YWCA. Questions of strategy and structure, of the joint national conference, placement of staff, and so on, were discussed in a pleasant *tatami* (thick straw mat) covered room. One afternoon, the location was changed to nearby Atami, so that a Federation Secretary might be initiated into the mysteries and joys of a true Japanese inn, and fitted in body, mind, and spirit for travel in northern and central Japan. The treatment was eminently successful and highly delightful. It began with an *onsen*, a hot springs bath, guaranteed to cure anything — if you escape being boiled — and this was followed by a delicious Japanese dinner served in a room of most satisfying proportions. We sat on the *tatami* floor to eat from a long, low, wooden table, and afterwards reclined there to carry on the business of the staff conference. By far the best setting for such a meeting in my experience !

### *Relations with Korea*

The next day, the national student leaders met with the staff. One fresh subject of discussion was relations with Korea. It was decided to invite three Korean students to the Japanese national summer conference and to request the World Council of Churches' Work Camp Committee to invite them to one of the two international work camps being held in Japan. In the light of passport and visa difficulties between Korea and Japan, the possibility of Japanese and Koreans meeting at a work camp in another country was also suggested. The reasons for the bad relationship go back centuries and



old hatreds are kept alive by new disputes. It was very interesting that in this kind of situation the Japanese Student Y's had no hesitation in appointing a Korean resident in Japan as Study Secretary for the Life and Mission of the Church project in Japan, when it was clear that he was the man for the job. This action made a very marked impression on students and leaders in Korea.

Several days later I participated in a discussion in the YMCA dormitory at Tohoku University, Sendai, on "What can we do about Korea?" The group dictated the following message which they requested me to convey to similar groups in Korea:

1. We young Japanese Christians really want more friendly relationships with Korea. We do not feel aggressive towards you in spite of the history of aggressive feelings.
2. We send our very best greetings to Korean Christians and express our desire to correspond with them as soon as possible. We really wish to have their greetings or letters.
3. We hope for the growth of better relations between our two countries.

With this hastily pencilled message in my notebook, I departed by the overnight express for Tokyo. My mind was full of many things — of the group I had just left, of the large audiences I had addressed, and of the moment when we had stood in a high park looking down on Sendai and I had realized that it had had to be almost entirely rebuilt after the war. We had then turned to look at a large stone statue of Date Masummune, a former ruler of that region who, about 1610 A.D., had sent his representative, Hasekura, to Rome to inquire about Christianity. Before the Pilgrim Fathers had crossed the Atlantic, Hasekura had made his way by sailing-boat to the Philippines, thence across the Pacific to Mexico in a Spanish galleon, and so to Rome. What amazing enterprise, initiative, and desire for truth! What shame on the West that such promising beginnings were destroyed in a persecution of Christians in Japan because ministers became political intriguers! Down on the river bank, below Date Masummune's statue, are still to be seen the stone tablets erected in memory of the seventeenth-century Christian martyrs.

Behind the statue, among the trees, stands a new and attractive Shinto shrine, which commemorates as gods the men who died in the last war. Whether this represents a popular revival of Shintoism or an attempt of Shintoism to adjust itself to a new situation remains to be seen.

Back in the hills, in an adjoining park, we had come across two large pieces of unhewn rock, commemorating the defeat of the navy of Genghis Khan in the twelfth century. He who conquered as far west as Dresden and south to Java had not entered here. Once again, as I gazed at those stones, I marvelled at the tremendous mobility of man through the centuries. In the West it is assumed that the Westerner has always been the explorer, the traveller, and that Asia has for ever slumbered. It is, then, something of a revelation for a Westerner to stand in front of the great chart in the National Museum in Djakarta which records the five or six great movements of men over the centuries from China through Malaya to Indonesia, the Philippines, and Japan ; or to climb the steps of the eighth-century Borobudur in Central Java and contemplate how Buddhists found their way there from India ; or to learn that Malays had sailed all the way to Madagascar, more than 4,000 miles distant, across an Indian Ocean that is almost empty of landfalls.

### *Hokkaido*

The afternoon flight at the beginning of May from Tokyo to Sapporo, the capital of Japan's northernmost island, was like a flight backwards in time from the heat of an unusually warm spring day to the subdued grey tones of late winter and the first green shoots on the silver birch trees. In Sapporo I was met by Dr. Nakagawa (known to many from Tutzing and Rangoon) and the Rev. William Eddy, who is in charge of the Hokkaido University Centre of the Anglican Church. Here, for a crowded twenty-four hours, I met students, professors, ministers, and the President of the university, saw the Kyodan (United Church) centre, the YMCA dormitory, and the university's new student union. Here I also encountered the living tradition which stems from the days of Mr. Clark. In the 1880's he answered the pressing invitation of the Japanese government to journey from Massachusetts to Hokkaido to establish an agricultural college. He made one condition, which the government eventually accepted with reluctance : that he should be free to hold a Bible class. That class became the first Christian student group in Japan, and out of it came one of the country's great and influential Christians, Uchimura Kanzo. But Mr. Clark's influence extended beyond this class. The agricultural college has become a great university which is today completing a fine student union bearing Clark's name, a symbol of the continuing influence of one strong, dedicated life. I was amazed to learn that Clark was in Hokkaido for only nine months. How much use do we make of one academic year ?

As the train raced down the coast to the inter-island ferry, I looked across the sea in the direction of Russian Siberia. And as at midnight the ferry steamer slipped her moorings and moved out of Hakodate harbour for Aomori, sliding through a still sea, I remembered how Dean Leeper, American fraternal secretary to the Student YMCA, and hundreds of Japanese had perished there some years ago in a typhoon which had overturned their ship. I looked, I thought, I doubted. But I could not forget the relentless advance of the green hosts of spring against the mountains of Hokkaido, nor the fact that there is a Christian Church and a Student Christian Association in Hokkaido because once on the other side of the world God's power had broken through the cast-iron bonds of death.

### *Kyoto*

Three crowded days of much speaking (six times in one day) and some sight-seeing in this lovely city of palaces, trees, temples, and universities, brought me into close contact with Japanese church and university leaders and students, and with Newton Thurber, formerly General Secretary of the SVM in the United States, now a missionary who is giving much time and energy to student work and particularly to developing new patterns of work. It was also a pleasure to meet again Akiji Takatsuki, one of the Japanese student delegates to Tutzing, and to be initiated by him not only into SCM mysteries but also into the beauties of different types of Japanese gardens.

Even a short period of quiet contemplation amid the beauty and peace of a seventeenth-century garden established by a Confucian scholar revealed a source of restorative power that is largely neglected by both East and West.

I ended my visit to Kyoto by listening to an interesting paper by Professor Matsumura on the uniqueness of Christianity and present-day Buddhism and Shintoism in Japan, read to a group of professors, ministers, and students who are engaged in discovering the meaning of the Federation's Life and Mission of the Church project for Japan today.

On May 13, I left Tokyo for Seoul. The plane flew past Mt. Fuji, with its snow-covered cone glistening in the morning sunlight, and on over Central Japan, Kyoto, and out to sea. What a strange tumult of emotions I felt, for I was leaving with real reluctance this land which I had approached with much questioning and even trepidation. At the moment when I expected to feel only the excitement of returning to Korea, the land of my birth, I was conscious of great regret at having to leave a land and people I had grown to love.

*The Republic of Korea*

And then we were over Korea : a spectacular glimpse of the great Han River forcing its way through a mountain gorge and then wandering in a vast sandy bed ; the sharp outlines of the mountains that circle Seoul ; the roofs, roads, and churches of the capital city in warm sunlight. As I walked from the plane to the customs I heard a voice from the waiting crowd, "Welcome to Korea, Mr. Engel". It was Yung Suk Park, who had been at the Australian SCM's National Conference in 1957 while training with the YWCA in Australia. This greeting was soon followed by warm welcomes from a dozen representatives of the Student YMCA and YWCA and the Korean Student Christian Movement, and that evening I had the further pleasure of attending a reunion dinner with the members of the Korean delegation to the Rangoon conference who live in Seoul.

The growth in the number of universities, buildings, and students since the end of the fighting in Korea (July 1953) has been phenomenal. In November 1953 there were about 40,000 students. Five years later there were nearly 100,000. Where, in 1953, I had walked through unpainted wooden buildings, now stood magnificent new stone and concrete structures. Pusan and Kyung Puk National Universities are striking examples of this dramatic change. In addition there are several quite new universities. The Ministry of Education lists 118 accredited colleges and universities with a student population restricted to a ceiling figure of 89,000, whereas in fact about 100,000 are admitted. There are five Christian colleges with about 12,000 students — a high proportion of the total. The best known and largest are Yonsei and Ewha Universities in Seoul with 4,200 and 6,600 respectively. In one national state university as many as ten per cent of the students are Christian, as compared with an average in the community of about five per cent. (There are now nearly twenty-two million people in South Korea, including more than one million Christians, three-quarters of them Presbyterians.)

The tremendous demand for higher education is both an asset and a liability. The thirst for education stems from the long period of Japanese rule when there was only the Seoul Imperial University, for Japanese and a handful of Koreans, and three Christian colleges for Koreans. This also explains in part the tremendous interest in political science. Another factor is the influence of the long Confucian tradition of respect for the scholastic life. It is good that education is now so widely available, but considerable anxiety is developing as to its nature and purpose. Some are uneasy about the proportion of students studying political science, English, and music in relation



to opportunities for employment and the needs of the country. The number of students who study abroad for long periods is also a cause of anxiety ; about 4,000 are supposed to be studying overseas, mostly in the USA, and some of these have been away for several years. In other words, a reassessment of the enthusiasm for education is beginning. In this Christian professors and universities could give an important lead.

The continuing tragedy of Korea is that a land that is a single unit has been divided arbitrarily by foreign powers, and that this division has been deepened by war and by differing political ideologies. Twenty-two million people live in the less richly endowed south and only about five million in the north. Between the two are parallel lines of strongly-held, fortified positions separated by a de-militarized zone. At one point the line is only twenty-five miles north of Seoul — a negligible distance in terms of modern war. And yet life in Seoul goes on as if this were not so, in spite of the fact that the truce agreement was not re-signed when it was due for renewal early in 1959. But underneath the necessary daily air of normality runs the constant influence of this basic division and uncertainty as to the future. The two incompatibles of the need for unification and the apparent impossibility of achieving it war within the soul of the nation, challenging hope, even delaying works of national development which would duplicate what exists in the north. Occasionally, as in the days before June 25, the anniversary of the outbreak of the war, there are signs of tension arising from fear that there may be a fresh outbreak.

Seoul, which was eighty-five percent destroyed during the war, has been largely rebuilt. Progress has been made with industrialization — textile, motorbus and jeep manufacture — but tremendous economic problems remain. These are now accentuated by South Korea's severing of trade relations with Japan, in retaliation for the plan to repatriate Koreans living in Japan to North Korea. South Korea claims the Koreans in Japan as her citizens. It is for this reason, plus the deep-rooted antagonism to communism and the regime in the north, that South Korea has opposed so strongly the repatriation plan. The Japanese government has been impressed by the medical and social services provided by North Korea and the offer to take settlers and provide them with work. This contrasts with the absence of such help and offers from the south. We can imagine the strength of the feeling aroused by this if we remember that sixty per cent of South Korea's imports are from Japan and twenty-five per cent of its exports go there. But all this was cut off in one week-end. So the antagonisms within Korea and between

South Korea and Japan feed on fresh events, and old misunderstandings and hatreds are kept alive on both sides.

And yet among the student generation in Korea there are many signs of a desire for closer relationships with Japan. The message from Sendai, the invitation to the summer conference, the news of the Rev. In-ha Lee's appointment to the Japanese Student Y staff — all these met with keen interest and a welcoming response. But years of bitterness are not dissolved in a moment or with a word. Some groups apparently did not feel able to make any very concrete response.

One group, on being told of the Sendai message, responded by asking: "Why don't Japanese Christians protest to their government against the whole repatriation plan?" I replied that, in Japan, I had been asked: "Why don't Korean Christian students protest to the Korean government against the continued imprisonment of Japanese fishermen after the completion of their sentences for violation of Korean fishing waters?" A national frontier is like a wall made of strips of clear glass, magnifying glass, and distorting mirrors. As we look across it we see some things clearly, others are greatly magnified, and some things in our own land take on a different shape as we see them reflected in this national mirror. Some become so thin that we hardly notice them at all.

So we talked, trying to discover how to use the clear glass only. It was difficult, for whenever communism and nationalism enter in, there rarely seems to be clear glass anywhere, and I wondered whether any ray of hope or truth could break through. However, about ten hours later, at the close of a public meeting at which I had spoken, representatives of this group came forward to say good-bye, and to give me a sheet of paper filled with Chinese characters. "We thought it best to write in Chinese, for the Japanese in Sendai will be able to read Chinese characters." The sheet contained the name and address of the SCA of that university and the names of all the members of the group, with an indication of which one would act as correspondent.

A week or so later, in an academy in another city, members of an SCM committee expressed a desire to correspond with students overseas. When I asked, with a twinkle, "What about Japan?", the answer was an unhesitating "Yes".

Lest it be thought that Korean students wear especially large blinkers, it should be added that there is real criticism of the government, such as was unknown in 1953. It centres particularly around the suppression of a newspaper and of a magazine article — and it is not always spoken in private.

It is feared that there will be increasing tension and conflict between government and opposition parties until the election next May. It is easy for the foreigner to speak scornfully of the workings of democracy in Korea and of the violent note that runs through much of political life. But he does well to remember that Korea's rulers have themselves known nothing except a corrupt monarchy, followed by efficient and harsh Japanese rule, followed by a period of United States military government during which, if democracy did not always yield the desired results, more direct action was resorted to. Then came a short trial period of democracy before the war in Korea again brought military rule, and military necessity has continued to be an essential (if sometimes abused) factor in the situation. It is impossible to compress four hundred years of Western democratic development into four or even fourteen turbulent years in a land with a history of centuries under authoritarian rule. The foreigner must season impatience and irritation with history and understanding. This is a country with a proud, yet sad, history and culture, living in an impossible present of political division and cultural collision, seeking the way to just, stable, and free patterns of living. It needs the sympathetic appreciation and unceasing prayers of Christians everywhere.

In this situation, Christian work is carried on in the universities by the Student YMCA, Student YWCA, and the Korean Student Christian Movement. The YMCA and YWCA have been the affiliated Movement of the WSCF for over sixty years. The SCM came into being after the liberation of Korea and has passed through a number of changes and difficulties. At times there have been tensions, criticisms, and uncertainties between the Y's and the SCM, and I was glad to find a greatly improved atmosphere and relationship.

Perhaps most notable was the co-operation of the three organizations in the Joint Leadership Training Conference held at the Pusan College of Yonsei University on the steep slopes of Yong Daw Island across the water from Pusan City. There for a short time seventy students and ten leaders worked very hard on the subject of the Life and Mission of the Church and the task of an SCM. The keenness and persistence of the students was impressive. Six colleges from southeast Korea were represented: two national universities — Pusan and Kyung Puk, two Christian colleges — Yonsei and Keimyung, and two government training centres — the Fishery College and the Marine Academy. So we had a great variety of background, but a uniform desire to learn and to serve, and a co-operative spirit. Later, a similar conference was held in Hankook Seminary, near Seoul. It

too was worthwhile, but suffered from being still shorter and less representative.

It was good to see these united efforts of leadership training, for leadership and unity seem to be the two outstanding needs of Christian student work in Korea today. Without the first, programs on the campus will be poor, sporadic, or stereotyped. Without the second, Christian witness will be hampered by the absorption of Christians in their own differences and prejudices. In Korea, as elsewhere, there is need for much more genuine and sustained Bible study, for the framework of an ordered devotional life, and the acceptance of a life of disciplined Christian living. There is need for out-reaching evangelism to the whole university. To meet these needs, students and student committees require training every year.

### *Co-operation*

In both Japan and Korea I was amazed at the capacity of Christians to be ignorant of what other Christian agencies are doing, or to misunderstand or misrepresent them and their purpose. For example, the Student YMCA is sometimes accused of being ineffective, concerned only with superficial matters, and working only with Christians. In fact in both countries I found the Y's doing strong work, and promoting good Bible study, and not only in Christian universities. The same is true of the KSCM, which is sometimes misrepresented as a denominational movement when it is in reality an ecumenical one.

In the light of this, it was very encouraging to find the three organizations in Korea prepared to come together in the Korean Student Christian Council, which was formed on July 2. This Council will be the means of co-operation in relation to national conferences, leadership training, publications, and staff travel. This plan was first suggested several years ago, and now, by the grace of God, it has been achieved, and there must be much prayer and work that through it there will develop a more united Christian witness among students in Korea.

### *Glimpses of some student groups*

At Chung Ang University, I met the leaders of the KSCM and spoke at a packed chapel service of several hundred students of the Liberal Arts College. The KSCM arranges such chapel services each week for members of the different colleges (faculties or departments). This is a glimpse of what can be done in a private university with a sympathetic president and good student leaders. It also indicates something of the response to Christian truth and worship.



At Yonsei University I was present for the SCA's fortieth anniversary celebrations, and learned of its well-organized program of study, worship, and service. In addition to campus activities, four women students take it in turns to go every night to teach in a school for orphans. During the 1957 vacation, a team of students founded a church in San Hyun, a rural area about thirty miles to the northeast. The SCA continues to provide half the salary of an evangelist who cares for this community. This effort was undertaken after a church which had been started earlier in a similar way had become well established. In the summer of 1958, a team of six conducted evangelistic meetings in the San Hyun Church for a week. Another team of six, including two medical students, undertook a service project. Just before I visited Yonsei, there had been a Religious Emphasis Week (or University Mission) as a result of which twenty-six students had become believers. In the Pusan College of Yonsei, I met a girl, one of many, who had recently become a Christian through the fellowship of the Student YWCA.

At Ewha Women's University, a lively YWCA made \$600 from the sale of Christmas cards last year. The money was used to provide scholarships for needy students and to finance a program of visits to villages and to help under-privileged patients. Each Saturday morning, a medical caravan staffed by doctors and nurses from a Christian hospital and assisted by Ewha YWCA members, goes out of Seoul to give medical aid in a refugee village.

One afternoon I sat in on a committee meeting which was planning the Severance Medical College Caravans for the summer of 1959. This is a remarkable effort in voluntary service. Begun by the SCA, which continues to take a large share of responsibility, the Caravan is now run jointly with the Students' Council and the UN Youth Fellowship. In 1958, ten teams made up of ten doctors and seventy-one students treated a total of 12,088 cases in twenty days, and would have treated 20,000 if there had been sufficient medical supplies. An evangelistic program, help with the local Sunday school and church activities, and distribution of literature are allied activities. The students themselves raise the money required, which is largely for transportation and medical supplies. The month before the project starts they call on drug houses, the Ministry of Public Health, the America-Korea Foundation, etc. The Fishermen's Union provided travelling and accommodation costs for four teams going to fishing villages, and the government gave free transport for three teams. It was planned to have eight teams in 1959, consisting of fifty-nine doctors and students, with the towns and villages to be selected after consultation with the Ministry of Health and the Fishermen's Union.

It was hoped some veterinary and agricultural students could be included in the teams.

In Taegu, I saw again a night school which has been run for ten years by the staff and students of the Teachers' College. It is a junior high school for newspaper boys, shoe-shine boys, and other boys and girls who cannot afford an education. From the small, candle-lit stage at which I saw it in 1953, it has grown to an enrollment of about 150 and has electric light. I had been amazed at the sacrifice of time and energy involved in this under the extremely difficult conditions of 1953<sup>1</sup>; I was amazed this time to find how such a voluntary effort had grown through the years.

I had to visit Ewha University twice because the auditorium can only hold 3,500. So one day I preached to that number, and another day to the remaining 3,000. Yet another day, a similar number gathered in the attractive open-air amphitheatre of Yonsei University. These were in a sense "captive", if chiefly non-Christian, audiences. In national and private universities it was not uncommon to have 400 to 500 at general meetings.

The visit to the KSCM at the Air Force Academy was a different kind of experience. After a briefing on the history and nature of the Academy by the commanding colonel, a tour of the establishment, and lunch, we met with the SCM Committee, which consisted of some of the leading cadets in the Academy. Here was a live, keen group carrying on a program and witness in the midst of a highly organized daily timetable of work and training.

Different again was the KSCM at the Seoul Agricultural College. A very well-planned welcome and meeting was carried through smoothly in a room which had been attractively decorated with small flower arrangements. After the sermon and talk on impressions of Korea which were required of me, there were questions. Very soon I found myself forced into the role of expert on Australian agriculture and agricultural colleges! I gave thanks that the Australian SCM had caused me to visit such places in days gone by, and that the Australian Broadcasting Commission's Country Hour broadcast had sometimes coincided with dish-washing sessions at home! These and other equally august sources of knowledge saved the answers from complete aridity and error. I came away very conscious of having been with a group of students who had a clear sense of their calling to serve in the development of their primarily rural country and in the up-building of the rural church.

<sup>1</sup> See *The Student World*, II, 1954.

*Christian professors*

In both Seoul and Pusan a group of Christian professors has been meeting regularly. Discussion subjects cover a wide range, but centre chiefly around the role of the Christian professor. They have included "The relevance of the Christian faith to academic work", "Christian witness in the non-Christian university", "The Christian approach to the problem of the moral situation in Korea", study of an outline prepared by the Ministry of Education on moral criteria for Korea, "Philosophy and Christianity", "Student health", and "Freedom of speech and the role of Christian faculty". I was present at the last of these, a lively meeting which left no doubt that thirty Christian university teachers were in disagreement with the government spokesman, himself trained as a Christian minister, about the restrictive measures taken against a newspaper and a magazine.

*History as revelation*

Towards the end of my visit, I attended an SCA study group in Seoul National University. They were a keen group of six men and three women under the leadership of Chong Ho Rho, one of the delegates to the Rangoon conference. They were studying C. H. Dodd's *The Bible Today*, using both the English edition and a Korean translation, and they had reached Chapter V, "History as Revelation". I watched them wrestling together with the subject; I read what C. H. Dodd had to say about biblical history *as* revelation, about God revealing himself in the events of men and of nations. As the discussion went on in Korean with Moon-Kyu Kang, the Student YMCA Secretary, helping them through difficulties, my mind turned over the question, "What is the revelation in history today — this history in this room and outside the window, the present history of this ancient people and their modern tragedy and church?"

This small room in which we sat was built as part of what was then an Imperial University of Japan; it was now a part of the Seoul National University. We were sitting, in other words, in a place which had been not only a symbol but a fact of alien tyranny and domination, and which was now a symbol and fact of national freedom and destiny. Through the window I looked out on a bare, rocky hillside on which there were *hakabangs* — small, fragile, refugee shacks — silent witnesses to the power in this people, as in the Jews before them, to suffer, to endure deprivation of home and kindred, and to persevere — a sad, suffering, but enduring people.

May it not be that in this room and on that hillside God has revealed the patience and power of his providence in the face of the almost unremitting opposition of man ?

And then I thought of the refugee village of 5,000 people which I had visited a couple of days before. Here again was the amazing capacity to take hold of life again, to find a shelter and some scrap material out of which to make something to sell. But here also was another factor — the feeding service, the re-housing program, and the occupational help of Church World Service. Here, incarnate in great barrels of cooked yellow meal, in neat cement-brick houses, and the ceaseless service of staff was the expression of the love of Christians in many lands, entering into this particular piece of history to redeem it in the name of Christ.

My eyes fell back on C. H. Dodd's book and the Latin New Testament in front of the Korean student next to me. How came these things here from the other side of the world, bringing meaning, understanding, and a sense of fellowship, except through men and women who had taken seriously particular historical opportunities and answered the call of God in and through them ? How else came these very students to study these things in this room, except by the power of God's spirit in their lives and through the more-or-less faithful, the very fumbling and controversy-ridden life of the historic Christian Church ? How came they here except by the blood of ancient martyrs, the death from typhoid of early missionaries to Korea, and the martyrdom of Korean Christians at the hands of either communist or Japanese militarist ? How came they here but by the providence and the mercy of God, acting without end to create and renew, to bring to judgment and redemption, to break down and to build up, to reveal himself and his purpose in history ?

Some jets whined overhead. It was nearing June 25. How long does it take jets to travel thirty or one hundred miles ? How does one tell, in a room like this, which way they are going, and why, and whose they are ? How secure is life ? Does security matter ? What did God think about security when thunder crashed above the Cross ?

Kang is quoting Cullman on Christ and Time. Christ and Time ! The Cross pinning the eternal to the temporal, planting the love of God in history, blossoming and bearing fruit in all times and all places. And man can behold, give thanks, and respond in acts of love and obedience in history, knowing and believing that if a grain of wheat fall into the earth and die, it abides not alone, but bears much fruit. The promise of the Lord is sure : the desert shall rejoice and blossom as the rose.



*An ending and a beginning*

Life is full of surprises, and Korea is the land of the unexpected. So it was not to be wondered at that, after the warm and sad farewells to many good friends and companions of the YMCA, YWCA, SCM, and the National Christian Council, I should find myself sitting in the aircraft beside the sweetest twenty-three-months-old Korean orphan girl. We accompanied each other to Tokyo, and then over the North Pole for twenty-seven hours to Copenhagen. She was a great joy, and it was with a sad heart that I placed her in the arms of her new Scandinavian mother. But she, heartless female, had forgotten me before I had passed through even the speedy Danish customs.

So I proceeded on my way to beautiful, refreshing Geneva, to wonder by the lakeside in the summer evening about the meaning of our warfare.

# LATIN AMERICAN TRAVEL DIARY

J. EDWARD DIRKS

Because my visit to some Latin American universities was part of a special responsibility with the Federation's University Teachers' Committee, and because it was to comprise a period of only six weeks, careful prior arrangements had been made by correspondence. Our Secretary for Latin America, Mauricio López, despite his busy schedule, was invaluable both in his counsel regarding general plans and his assistance in detailed arrangements in a number of places. Those who helped me to meet persons and groups, to understand better the university situation in Latin America, and to come to know the challenges which confront the churches and Christian communities understood well the WSCF's concern for the university. I realize, as I look back on these six weeks, that it was because of them, most of them identified fully with the Student Christian Movements, that even a brief period of time could be so very valuable to me personally and so illuminating for the special tasks of the Federation in the university and for its University Teachers' Committee.

*Mexico, March 14-16, 1959*

Mechanical difficulties made impossible a connection in San Antonio and, in turn, required cancellation of plans to spend an evening in Monterrey. However, they gave me some additional time with John Deschner, and I felt, in meeting him in Dallas, Texas, that my more immediate orientation to Latin America had already begun. He had returned only shortly before from the Bible Study Course in Brazil, in which he and several others had joined Suzanne de Diétrich in providing leadership. I was to hear about the importance of that Course again and again, as I met a number of those students in various countries who had benefitted so much from it.

In Mexico City the warm welcome at the airport from a number of persons from Federation life promised what were to be extremely fine days there. A meeting with some of our SCM leaders and students had been arranged by Eduardo Dallal and José Nieto Anduago. Considerations were centred upon the distance, some said "divorce", between the churches and the university — the sense of minority and immaturity in the churches in the presence of a large, secular

university, the undercurrents of a continuing positivistic philosophy, and the problems of advanced theological education to meet this area of challenge. In a visit to the university city the next day, I realized fully how overwhelming the university seemed, and because of the part-time involvement of students and teachers in other occupations as well as the divisions between the several faculties, how difficult appeared the task of creating a meaningful relationship between it and the churches. Yet a continuing though incipient SCM is at work ; the Presbyterians are developing a student centre near the campus under the leadership of the Rev. Armando Divas, and there is a concern that theological studies and perspectives begin to encompass more fully the Christian tasks in the university world.

*Guatemala, March 17-19, 1959*

After a six-hour delay the plane came down in Guatemala, my only planned stop in Central America proper. My guide, interpreter, and host, Dr. Jorge Rosal, was extremely generous in the time he gave me. With a wide and deep understanding of my mission, he worked out a round of discussions which brought the many-sided problems and tasks of the university into perspective from many different viewpoints. Yet there was continuity and coherence ; at the centre of all the discussions there seemed to be a resounding concern for discovering the shape of a responsible university. The raising of fundamental issues in the life of the university had begun last year with the election of Dr. Martinez Duran as Rector of the Universidad de San Carlos, and it was being sustained by an extensive program of study, discussion, and debate within university circles and professional groups. Reforms looking towards integration, the development of social responsibility, and a more identifiable university community seemed already to be under way and promising. I was grateful to be in the hands of a student and young medical doctor who was working at the centre of some of these issues ; but I was still more grateful to realize that he symbolized the extent to which a minority of Christian students seemed to be clearly identified with this concern and to support it in many ways.

A drive through autumnally dry but very scenic countryside to the old colonial city of Antigua was the "dessert" on the last afternoon in Guatemala, following upon an intensive schedule of "main courses". Though destroyed by an earthquake nearly two centuries ago, the ancient city, then new and symbolic of the grandeur of the Spanish conquest, still has the ethos of a quiet, serene, and cultured life.

*Peru, March 20-21, 1959*

Brief stops in each of the other Central American Republics and in Ecuador marked the stages in the long over-night flight to Lima. Though European and Asian readers may be unimpressed by its age, I was intrigued by the thought that it would be my privilege to visit the oldest university in the Western hemisphere, the University of San Marcos, established in 1577. Once again the talk of university reform was in the air, and the work of industrious, concerned students, motivated towards conscientious participation despite heavy and strictly prescribed curricula, was having a significant influence. I recalled, of course, the recent news of the visit there by Vice-President Nixon; right or wrong, the trip was made, and memory of it persists.

The challenge to a minority Protestant Christian movement in many areas, and particularly in education, was obvious. This is seen, however, in present terms as limited too largely to the elementary and secondary levels. Perhaps with the further training of leaders of the churches the vision of the needs in the university areas will be seen more clearly. It may be that then the voice of historical and ecumenically orientated Protestantism will become more distinct, as distinguished from that of the sectarian and pentecostal movements.

*Chile, March 22-30, 1959*

Another long flight brought me to Santiago de Chile, and Donald Wilson, SCM Secretary there, was at the exit of customs, a copy of *The Student World* firmly and distinguishingly in hand. A few days together with him and a number of the professors and students revealed again that interest in the proper function of university education was deep and persistent. Especially important to me was the concern about the largely technical and professional orientation of university studies, the general disregard of cultural tasks, and the tendency to consider bodies of knowledge as significant not in themselves or in their methodologies but for their role in equipping future professionals. The university teachers whom I met felt keenly that a consultation of professors from a number of Latin American countries might be useful, especially one on problems in the role and function of university education in Latin American culture, or the autonomy of the university, or the larger issues of the intellectual tradition and formation in Latin American countries. It is hoped that such a consultation may be organized in the future.

Several days in Concepción gave me an opportunity to become acquainted with a major experimental venture in restructuring the university in South America. Many problems are being approached



at a fundamental level in the Unesco Pilot Project at the University of Concepción. The adviser to the Rector, Dr. Rudolph Atcon, was very generous with his time, and his interpretation of this process of reform against the historical, sociological, and ideological background of the university in Latin American countries was especially helpful to me. A discussion with the Rector, Dr. David Stitchkin, fully confirmed my impression that he was providing leadership based upon firm personal determination as well as deep academic wisdom.

During this visit in Concepción I also came to know Dr. Raimundo Valenzuela, his fine family and co-workers, as well as numbers of his students and friends among the professors. This meeting with the Wilsons and Valenzuelas and those with whom they work stands out as one of the really unusual gifts granted by a visit to Chile. The new student hostel just being completed next to the Valenzuela's residence is sure to facilitate greatly more dynamic Christian work among students. It may also be possible to develop an on-going group of university teachers to explore issues related to Christian responsibility in higher learning.

Over the Easter weekend, I returned to Santiago and was delighted with the chance to accompany Don Wilson and a group of students to El Tabo for a retreat. The schedule of discussions, Bible studies, and firesides was excellent; perhaps we were all lifted most of all by the arrival, at mid-point, of Valdo Galland, and the service of communion which he celebrated Easter Sunday morning. A common cup (from the kitchen), a broken loaf of bread, and words of biblical faith — in the setting of a hill-top outdoor chapel looking out over the Pacific — became in truth for us the fullness of Christ and his victory over death.

*Argentina, March 30 - April 4, 1959*

In the lovely city of Mendoza good talks with Mauricio López were interspersed with discussions with university teachers and a group of students, a visit to the agricultural faculty nearby, and the formal induction of the Rector. The opportunity to come to know members of Mauricio's family was as keenly appreciated as the chance to meet many of his colleagues and friends. In a short exchange of ideas with the Rector, I asked about the meaning of a phrase, familiar to readers of *The Student World*, which he had used in his address — "the crisis in the university". He said he believed its fundamental crisis consisted in its need to discover the freedom to be a university, to know its proper autonomy and function.

Dr. Daniel Lura-Villanueva and Sr. Elias Salama had arranged meetings with a variety of groups and persons during the several

days I spent in Buenos Aires. Early in the visit an interview with a professor of law made way for a meeting with about forty of his students and colleagues in the impressive building of the Faculty of Law — a night of thunderstorms, heavy rain, and stifling heat ! But what a discussion it was : three hours of intensive dialogue concerning the university's role in the critical situation of humanity, the basis of any hope we may have, and the nature of training required for social responsibility.

Having read Raimundo Valenzuela's dissertation on various aspects of Latin American philosophy, during my few days in Concepción, I was thrilled to meet one of the key leaders in the field, Professor Francisco Romero. We discussed primarily his concern for the future of philosophy's development in Latin America — its challenge to develop a more widely acceptable anthropology, to meet the issues in the natural sciences, and (with not much prodding) to engage in dialogue with theological movements. It developed that he had in mind the possibility of some such dialogue with Protestant theology, despite Protestantism's minority position. This was further evidence of the fear which the intellectual community at least seems to have of the domination of the dominant church — perhaps in part because the universities themselves have served as a means by which the dominant class has remained dominant.

I sought further illumination on the position of Protestant theology in Latin America on my visit to the Union Theological Seminary in Buenos Aires. Dr. Stockwell and many of his associates were very gracious to me, and I was deeply impressed by the importance of this institution in the life of the Church in South America. The significance of developing theological knowledge and insight in the future leadership of the Church is beyond measure, for the maturity of the Church's witness in the universities and society of Latin America depends, I think, not upon numerical strength but upon the wisdom, depth, and concern with which the tasks of Christian evangelism are undertaken. Much is being contributed by the seminary towards the development of such maturity. This is true, also, I am sure, of the Student Christian Movement, training as it does those whose life in the universities provides them with the vocation of Christian witness. Unfortunately, a political demonstration in a square near my hotel made it impracticable for me, on my last evening in Buenos Aires, to meet the SCM group. But early the next morning both of my gracious hosts were on hand to see me on my way — not, as I had hoped earlier, by way of Colonia Valdense to meet Valdo Galland's family and Suzanne de Diétrich, but directly by plane to Montevideo.

*Uruguay, April 5-6, 1959*

Pastor Emilio Castro and Professor Julio de Santa Ana helped me to carry on discussions with university teachers and students along lines similar to those I had pursued elsewhere in Latin America. The professors with whom I talked felt that a recent reform in the university had made way for considerable autonomy for its work, both in appointments and budget. It was also evident that there was a decided interest among leaders of the university that higher learning should serve in the full development of persons and not only train professionals. The exploration of these questions in a Christian perspective has definitely begun.

Whether this has permeated the student Christian community in Montevideo is not clear to me. The Christian task in the university itself is felt by some of those with whom I met, but the raising of basic questions and concerns may still need to be initiated or intensified. In any event, a discussion centring on the problem of how social responsibility is developed by the university raised the question of the importance of a view of man. Granting that a Christian view is not an immediate live option in the university, we considered whether social responsibility could come best by dealing with the subject directly, or whether there needed first to be an intensification of anxiety concerning the loss of our human image. Though the discussion was not continued until all points of view had been expressed, I felt that the concern was running at a deep level for many of the participants.

*Brazil, April 6-13, 1959*

The beauty of Rio de Janeiro, so often and so widely acclaimed, was fully there as the plane circled around the beaches and harbour towards the airport. Miss Barbara ("Bobbie") Hall welcomed me, and with her assistance I became acquainted with some of the problems encountered in the widely scattered work of the SCM. The large number of separate institutions and faculties makes difficult any coordinated work; the fact that the academic "community" is composed almost entirely of part-time students and teachers increases the need for diversified work. I was therefore impressed to learn that, in addition to study groups which are held in a central place, a number of other groups have been formed in some of the faculties.

The work of study, particularly through brief courses, is the most important aspect of the present work. The values of the course for

Brazilian students led by Suzanne de Diétrich were very much in evidence. Such courses not only form and keep open a variety of personal relationships, so important to SCM work and so difficult in a scattered urban setting, but they also help students to move towards the maturity and leadership which is so desperately needed for effective work in the university. On my last evening in Rio, I had the privilege of joining in an evening service of thanksgiving, for new freshmen, in a local church, attended by many students and some university teachers, and devoted to the consideration of the work of the Church in relation to the university.

Several days during my week in Brazil were spent in São Paulo, where Paulina Steffen, Mikoto Fujita, Jorge Cesar Mota, and many others were helpful in arranging personal conversations and two group meetings, one with student leaders and one with professors from various institutions, primarily the University of São Paulo and MacKenzie University. These teachers seemed ready to consider a continuing schedule of meetings to discuss their Christian task in the university. The leadership for such a group is strong, and I believe further development is readily possible. This was in contrast to the situation in Rio, though contacts there were perhaps too limited to give a reliable impression. In Rio, the changes which have begun to take place in the University of Brazil might lend themselves to challenging consideration, but I understand that the people available are not yet ready to join fully in this demanding task.

From a personal standpoint the days spent in Brazil were most pleasant and interesting; the occasions provided to gain a preliminary understanding of the work of the universities and the Christian communities in them were greatly appreciated. Late on Sunday evening, the time to say good-bye came, and I regretfully took leave of the South American continent — hoping to return soon!

### *Puerto Rico, April 14-20, 1959*

After a wait between planes in Caracas and two long flights, I arrived in Puerto Rico, primarily to attend a planning conference of the Evangelical Council and more particularly to participate in its co-operative consideration of work in the University of Puerto Rico in Rio Piedras. This conference, held at the Inter-American University in San German, was an important step in the planning of strategy for the Protestant churches. It was particularly important in that a major item on the agenda had to do with the Council's establishment of a Department of Higher Education and a University Chaplaincy. Many of the most important leaders of the churches and the



missionary boards were present to examine over-all problems and some issues in great detail. I was delighted to realize that, in the discussions on higher education, the counsel of Federation visitors, particularly of Herluf Jensen and Mauricio López, was well considered, and the judgments of students such as Lydia Ortiz and Samuel Silva, member of the WSCF Executive Committee, were taken into full account. With the help of a very impressive paper prepared by Professor Domingo Marrero, the basic philosophical and theological issues for the Church's ministries in higher education were examined, before structural problems, questions of personnel and financial support were dealt with. By the end of the conference, it was clear that the work in the university seemed a definite priority for the Council. The task now remains of implementing the policy decisions and of providing the support, freedom, and flexibility of structure needed by a strong SCM.

Because I was living in the home of the Brank Fultons and came to know some of the professors at Inter-American University, a number of occasions were provided for me to meet classes and also to have an evening of discussion with faculty members concerning the university interests of the Federation. A few long talks with the President also helped me to understand the special tasks and opportunities which confront the university as it seeks to serve as an academic bridge between the two Americas. If the development of a strong chaplaincy there and in Rio Piedras can be worked out with some coordination, it will be of considerable significance for the strengthening of the SCM in Puerto Rico, and it may be useful as well for the whole of Latin America.

With some fatigue, but greater wisdom (I hope), I made my plans to return home the day after the planning conference concluded. The feeling of deep gratitude continues, not only to all who were so helpful and friendly, but for the fact that the quality of leadership for the Christian tasks in the universities is so fine, that the concern for university development is so deep, and that the scope of vision concerning the opportunities is so broad and varied. This is evidence of promise for the future!

# IBERIAN AND CARIBBEAN TRAVEL DIARY

MAURICIO LÓPEZ

## *Prolegomenon*

I left Buenos Aires on April 30. At this stage of autumn the cold begins to invade the city and one must dress warmly so as not to catch an early pneumonia. The plane rose and set out on its long flight towards the north. We made a brief stop in São Paulo where the temperature was more moderate, and again in Rio de Janeiro where my winter clothes were quite superfluous. We stopped in Caracas for a change of plane in the direction of Aruba (Dutch West Indies), a small island where Venezuelan petrol is refined to make it marketable all over the world. Another change of plane took us towards Kingston, Jamaica.

There we were met by John Stewart, Secretary of the SCM of that island. Two days of conversations and activities gave more definite form to the conference for theological students in the Caribbean area that the Federation was to hold there in July 1959. After a few hours in New York a transcontinental plane left us in Europe after seventeen hours of flying.

## *Through Lusitanian lands*

On transatlantic flights a new category has been invented called "Economy"; one pays the same fare as for tourist class but does without even its meagre comforts. The plane has come to stay; it is no longer necessary to "attract the customer"! It was not surprising, therefore, that on my arrival at Lisbon I descended from the steel bird somewhat battered. Fortunately the courtesy of the police and customs authorities and the warm welcome of Prof. Gerson Meier de Azevedo of Brazil, a teacher at the theological seminary of Carcavelos, soon made me forget the discomforts of the flight.

By car we reached the centre of Lisbon, one of the loveliest and cleanest cities of Europe. Built on hills, with colourful constructions that conserve style and distinction, extending all along the banks of the lazy, legendary Tagus, Lisbon is peaceful and attractive. Portugal

has been governed for the last thirty years by one man, Oliveira Salazar. He is cultured and retiring, a specialist in economics, whose long hold on power arouses strong opposition but so far without the necessary strength to provoke a change. A uniform press with one voice proclaims the excellencies of the regime, and together with well-organized police pressure, makes it difficult for any protest to become general.

Portugal has a population of eight million. The majority profess Roman Catholicism which in this country assumes a highly traditional form, little awake to the demands of the hour. It is said that there are 15,000 Protestant communicant believers, with a total of 60,000 who attend the religious services. The most numerous Evangelical groups are the Brethren, the Assemblies of God, Presbyterians, Baptists, and Methodists. Two seminaries, one Baptist and the other interdenominational, prepare pastors and workers for Portugal and its foreign provinces. The latter, under Presbyterian direction, also includes Episcopalians, Congregationalists, Lutherans, and members of the Evangelical Church of Angola. Its Rector, Dr. Michael Testa, had prepared an excellent program of activities for me.

The Portuguese Evangelical Youth Movement, which includes about 1,000 young people of various denominations, has its centre in Lisbon. It offers courses in foreign languages, music, choral singing, and theatre, and holds a congress every three years in which delegates from other European countries participate. I had the opportunity of discussing with some of its leaders the different aspects of Protestant youth work in Portugal. The doubt remained in my mind if this type of effort, which tends to guard Christian youth from the dangers of life, really meets the need of preparing them for more active participation in the life of the country.

The YMCA of Lisbon has as secretary Erasmo Chaves, a Brazilian of real ability. Its premises are very ancient and most inadequate. We wondered if it would be possible to establish a united effort with the SCM of Lisbon.

In the theological seminary in Carcavelos, we held our main meeting about the reconstruction of the SCM. A goodly number of Evangelical students of different denominations, many of them from Angola and Mozambique, Portuguese provinces abroad, responded with enthusiasm to our invitation. We made a general review of the student situation in Portugal and I had an opportunity to speak about the Federation and its Life and Mission of the Church program. They showed their keen interest by their many and varied questions about other Student Movements, especially that of Brazil. The moment was considered opportune to outline a new stage in student work and

to prepare a plan of activities for the school year 1959-1960. Among the advisers appointed were Prof. Gerson Meier de Azevedo and Dr. Michael Testa.

At this stage in the development of the SCM in Lisbon, it may be well to think of a conference or training course with students from other countries of Southern Europe. In spite of relatively short distances, there is much isolation and a lack of those fraternal links which widen our vision of our work and create greater confidence in its growth. In April 1960, the French SCM is going to invite students of the Iberian peninsula to its national congress. This will provide an opportunity to interest them in the teaching conference at Strasbourg.

I visited the new buildings of the University of Lisbon and also took time to go to Porto and Coimbra and to appreciate from the train the beautiful Portuguese countryside. It is a marvel of colour and light, and when the train stops at the stations, you hear the musical voices of the tradesmen who with varying refrains sing the praises of their perishable goods. Porto is an active industrial centre and a popular saying has sanctioned its reputation as a hard-working city: Braga prays, Porto works, Coimbra studies, and Lisbon enjoys itself.

In Porto the YMCA is a nucleus of interdenominational activity. I attended two meetings there, one with pastors and church leaders and the other of a general character with a good attendance. At the end of this meeting, I was able to get in touch with some twenty university students. It may be possible, by uniting their efforts with those of students in Lisbon, to start a Student Christian Movement in Porto. The Rev. Ireneu Cunha, who studied theology in England and came to know the SCM there intimately, showed a desire to support the SCM, but he pointed out that the scarcity of pastors and leaders meant that none of them have much time to spare for specifically student work.

Coimbra is on the shores of the Mondego, a quiet river banked with flowers. It is a peaceful city, full of students. The university from its lofty incline dominates the whole region. Most of the students — though not all — wear black suits and ties which give them a rather solemn appearance. But it is nothing more than an appearance. In reality they are like students everywhere in the world. They were preparing for the "Festival of Ribbons", during which the students wear, tied to their coats, a bunch of many coloured ribbons, the number indicating their popularity. In the second fortnight of May the ribbons are burned in a fiesta which brings to an end fame's ephemeral passing.



*Spain in sight*

I reached the airport of Brajas, Madrid, very late in the afternoon. During the journey I thought of the precarious character of my contacts with Spain. If the person to whom Valdo Galland and I had written, asking him to serve as a guide, and from whom we had had no reply, was not at the airport and had left no message for me, I really did not know what I would do. Unfortunately my dark fears were fulfilled. I could say with Sartre, that I met with the nothingness of my desired host.

The festival of San Isidro gave added colour to the Madrid streets. The bull-fights were going on as well, so it was a question if I could find a place to lodge. Finally, after several unsuccessful attempts, I decided on a plan of strategy for my coming days in Spain. I commended myself to God, asked him to order my thoughts and to give me serenity of mind, and I let the remaining hours of the night slip by. My subconscious mind was at work during the hours of rest, for on the following morning I awoke with a name on my lips. That venerable figure of the Evangelical cause, Juan Fliedner, must still be living in Madrid. I found his name and address in the telephone directory, and to my surprise beside his name in clear type appeared his vocation of Evangelical pastor. Rather surprising, this official mention in a Spain so formally Catholic — with the deep pagan traces shown by Richard Wright in his latest novel — where Protestants are merely tolerated as a troublesome appendix to national life.

To call Don Juan and to hear him reply that he would receive me with open arms was one and the same thing. I went to his house immediately. At eighty, he is tall, fair, blue-eyed, with a thick moustache, a firm look and a clear voice, more than ever strong in the fight, for he is not a man to lower his colours. The years have brought a certain rigidity to his body, but have left untouched his invincible spirit. In his conversation he reveals his profound love for the Evangelical work in Spain, whose history he likes to go over in detail. Much prayer and sacrifice have been necessary to live down the pressure of the state and of the official church. He knows the Federation well and remembers the conference for Evangelical pastors and students held in the Escorial in 1951, where Valdo Galland took up arms as Secretary for the first time. Thanks to his good offices, I was able to establish contact with some leaders and students in Madrid, and thus prove to Philippe Maury that my visit was not just that of a tourist at the expense of a meagre budget!

I visited El Provenir, where the Evangelical Seminary operated until closed by the Franco authorities in 1956, and was able to have an animated meeting with some students of law, commercial science, pharmacy, and teaching, in the different faculties of Madrid University. In general, they note much religious indifference among students. This is their response to a climate of saturation and asphyxia. It is enough to comply with certain external and hollow forms; then one is not molested. Something of this repressive atmosphere was revealed to me by a friend who is doing his doctoral thesis in Madrid on the "concept of being" in Sartre. When he asked the librarian for some of the French author's works, he was asked for a special permit from his parish priest, as the books were marked with a red point. He reacted somewhat violently, and finally they gave him the books "to avoid greater scandal".

There are very few Evangelical students and they have very little opportunity to express themselves. In addition, they do not know each other, as if this anonymity were the best strategy in view of the difficulties they meet as non-Roman Catholics. They should make more obvious their sense of vocation in the university, leaving behind their isolation and establishing links with their brethren in other Latin European countries, in order to reveal the value of their responsible presence in Spanish life. They have all my sympathy. They are surviving the trial of faith in the midst of a religion which, in the attempt to become universal, has become totalitarian, intolerant, without love "for those who think differently".

A young pastor told me that the Evangelical cannot understand the meaning of his Christian testimony without relating it to the spectacular religious life of the Spanish people. The temptation is to begin by preaching against the Catholics. This is more or less easy in a country where the priesthood has not worried about its ministry to a people living in misery. But it is not very Christian, and the tendency to polemics has in the main proved to be harmful to the preaching of the Gospel. For this reason, the new tendency among pastors, in whom the faith continues and whose actions are marked by love, is rather towards a more positive and clear proclamation of the faith without the customary attack on the beliefs and practices of Romanism.

There are about 20,000 Protestants in Spain, mainly Reformed, Baptists, and Brethren. There are also members of the Reformed Episcopal Church, associated with the Anglican Church, Pentecostals, and Adventists. The relations between the Evangelical groups are friendly, with no theological or practical questions to cause ill feeling. Protestant churches are authorized to hold meetings but they are

prohibited from making any propaganda whatever. In other words, Protestantism does not enjoy a legal existence in Spain. It is simply tolerated, and this tolerance applies only to worship in duly authorized churches or private halls. For that reason, the meeting for worship, the only act allowed the Evangelicals, is of primary importance and is always attended by a full congregation, truly fervent and very reverent.

I was also in Barcelona, the second Spanish city in population and the first in industry. The Catalans are active and business like ; a popular refrain says they can make stones into bread. My contacts with students of the Study Centre was most interesting. The Life and Mission of the Church program, which was already known to them, was fully discussed, and they think it one of the most meaningful Christian undertakings of our time. They want to be represented at the Easter conference of the French SCM in 1960, as well as meetings in Portugal towards the end of the same year.

The question of the future of Spain is on every tongue. Nobody has a clear idea what will happen. Political forces are very dispersed, and no group can be sure of the support of the mass of the people. The majority of them are not interested in politics and are concerned only about their immediate material situation. The big problems do not interest them, as they know beforehand that they are not free to think. However, a certain evolution may be sensed. The deliberate industrialization of the country, together with a rather broad social policy, has meant an increase in the ranks of the proletariat especially in Madrid, and has produced an exodus of thousands of people to the north. The standard of living of certain categories of workers has unquestionably been raised, but it would be an illusion to think that this relative improvement in conditions (which a new wave of price increases would immediately imperil) has reconciled its beneficiaries with the authorities.

The most bitter adversaries of the regime are to be found among the intelligentsia. University men, lawyers, teachers keep alive the desire for more liberty. But they are very individualistic ; there is no method or organization to their activity. Nor do university youth participate in the movement in the way it is believed abroad. The regime, which has changed its stand on so many points that in many ways it is now unrecognizable, remains obstinately faithful to its origin — the victory of one half of Spain over the other. However, everything suggests that this is the moment in its history when force will give way to generosity unless it succumbs to a more lively and impressive force.

*Interlude in Geneva and Berlin*

I spent more than a month in Geneva, where I had the good fortune to inaugurate a new and spacious office in 14 rue Calvin. Shortly after my arrival I was joined by Frank Engel who had just made a long transpolar journey from Japan. There is always plenty to do here. The staff has grown and the life of the Federation has become more complex. The good thing about it is that it moves with a flexible and renewed rhythm, not to be compared to a clock-work machine. There is an excellent spirit of comradeship, and a Travelling Secretary, absent for many months, finds here an opportunity to restore his strength and to establish living contact with what is thought and done in the general headquarters. Daily intercessions allow us to bring to the throne of grace the different aspects of work among Christian students all over the world. A service held once a week in the early hours of the morning helps us to feed our lives on the Word of God.

Much of our activity revolves around the Life and Mission of the Church program, although our normal work is not neglected. On June 20, a meeting was held of speakers and leaders for the World Teaching Conference, to be held in July 1960 in Strasbourg, and their recommendations were considered by the Executive Committee of the Federation which met July 2-9 in Berlin.

*Jamaica*

On July 9, Independence Day in my own country of Argentina, I left Tempelhof, Berlin airport, shortly after midday. With changes in Frankfurt and London, I finally arrived in New York the following morning. My departure for Kingston was fixed for the night of July 11. However, an enormous jet passenger plane lost its landing gear on taking off, and had to keep flying over the region for five hours until it used up all its petrol and could make an emergency landing. This produced a general setback in the timetables, and we did not get away until morning. In this era of technical progress, chance still plays a disconcerting part in the daring achievements of man.

John Stewart, secretary of the Jamaican SCM, was waiting for me in Palisadoes, and this was enough to make me forget my fifteen-hour flight. He has been working in Jamaica for more than five years. He has done a splendid job, and the Movement now extends all over the island. At the end of the year he will leave the SCM to devote all his time to the pastorate of the Presbyterian church in



San Pablo, Kingston. I see him go with a feeling of tremendous gratitude to God for what he has done through this man in the Jamaican SCM. He will not cut completely his links with student groups, but will continue to collaborate in some tasks, and without doubt his experience will be of great help to SCM work in the future.

While John drove me to his home, he told me about the preparations for the WSCF Caribbean Theological Students' Conference which was to begin on July 14. All was ready. The only uncertain factor — and this is invariably an anxiety for those organizing national and international meetings — was the number of participants to be expected and the means of communication which they would use. This information generally arrives two or three days after the beginning of a meeting!

By this time we had arrived in the city. Kingston has grown enormously, numbering more than 300,000, in a country whose total population reaches a million and a half. Wide streets with little style: they have not the strong flavour or noisy anarchy of those in other cities of the Caribbean. The multitude has been toned down by a certain British correctness. Nevertheless, the lively spirit of these people — the Antillan crowds are the merriest in the world — was seen in these days when everybody was preparing for the general elections which were to decide the political leadership of the island for the next five years. The population is almost entirely coloured, but in the centre of the city the banks, municipal offices, churches, and gardens remind one of Mother England. Jamaica, like all the Antilles, has a constantly growing population, and this constitutes a serious problem which is translated into constant unemployment and emigration.

The three days before the beginning of the course were devoted to details of the program, administration, and lodging. On the opening day, the apprehensions of the night before gave way to a feeling of optimism. The delegations began to arrive, each with its own characteristic flavour, for these sister islands with a common geography live relatively isolated from one another. Today there is a desire to break through this isolation, but the absence of good maritime communications must be faced, and the airplane is still a luxury.

The course was attended by some fifty delegates, including students and leaders, from thirteen countries (Jamaica, the United States, Puerto Rico, Cuba, Argentina, Colombia, Curaçao, Panama, Honduras, British Guiana, British Honduras, Costa Rica, and Guatemala) and representing twelve churches (Anglican, Baptist, Evangelical Christian, Disciples, Episcopalian, Church of God, United Evangelical, United Church of Christ, Methodist, Moravian,

Presbyterian, and Presbyterian Evangelical Temple). These statistics have a double significance: they show the divided state of the forces of the Evangelical Church, but also our common faith and the possibility of an ecumenical dialogue.

The program included five sessions of Bible study, two meetings devoted to the ecumenical movement and student work in the Federation respectively, and two round-table meetings on some of the economic, social, political, cultural, and religious problems of this area. The devotional life contributed to the brotherly spirit which reigned throughout the whole course. It was a good conference not only because of what it meant to Christians desirous of strengthening the bonds between them and uniting their efforts, but also because of the emphasis on studying the themes in the light of everyday reality and the possibilities it opened up for future encounters<sup>1</sup>.

The echo of our farewells had hardly died away before I was busy on the hard task of preparing in English two talks that I had to give at the summer conference of the Jamaican SCM, July 27 to August 3. Some thirty-five young people came together representing secondary and technical schools and universities. The Movement has some twenty-five branches all over the island with possibilities of still further extending its work.

Jamaica is one of the countries of the Antilles which is most preoccupied in carrying out an educational program on all three levels. The government sees this as the most important means of raising the standard of living of the people. It contributes generously to private schools and spares no effort to adopt modern methods of instruction. An excellent system of scholarships allows poorer students to continue their studies at the secondary and university level.

The majority of the students have received some Christian education, but a certain saturation and the absence of a real encounter with other ideologies means that their faith does not have an important influence in their daily life. A re-evaluation of the Gospel must be made in such a way that it challenges the thought and way of life of the students with the authentic claims of their Christian faith.

My work takes me now to other places, but I give thanks to God for these friends and brothers in the faith who witness to Christ and give of their best so that the Church may be awakened to its high calling.

<sup>1</sup> For a more detailed account of the course see *Federation News*, July-October 1959.

## **BOOK REVIEWS**

### **Some Reference Books**

ATLAS OF THE EARLY CHRISTIAN WORLD, by F. van der Meer and Christine Mohrmann. Translated and edited by Mary F. Hadlund and H. H. Rowley. Nelson, London. 216 pp. 70s.

Everyone interested in the history of the early Church can be grateful to the publishers of this wonderful book of maps, illustrations, and text. It sells at a relatively high price, but it is well worth it. The first twenty-four of its 216 pages contain beautiful coloured maps with invaluable information on the expansion of the Church, the main Christian authors of each century, the most important monuments of Christian archaeology, and also detailed maps of the great regions of the Church. The only criticism which might be made of these maps is that they are so rich in information, and therefore so crowded, that it is sometimes difficult for the reader to discover the exact location of certain places.

A somewhat more important criticism applies also to the rest of the book. The authors have perhaps given too exclusive attention to the Mediterranean world or, more generally speaking, to the Roman Empire, and have rather neglected the history of the Church and Christianity outside its boundaries. There are some references to the churches in Mesopotamia and Iran, but these are much less precise and detailed than those for the Latin and Greek worlds, and there is no information at all about the advance of Christianity beyond Iran.

After this purely geographical section comes the major part of the book, a history of the Church until 600 A.D., told through illustrations with commentary. We can indeed be grateful for the rich variety and quality of the photographs of monuments and tombs, statues and reliefs, inscriptions, paintings, and engravings, enabling us to imagine what these monuments were like before modern transformations. It is impossible to give a complete description of this beautiful collection, which is made even more useful by an excellent index. The illustrations are grouped chronologically and then each period by subject. The text is perfectly clear, and provides all necessary information not only for the ordinary reader but also for

the specialist. From this book we can begin to understand in a new way what the life of early Christians was like and the conditions in which the Church first grew up. This is an indispensable reference book for those engaged in the study of any aspect of the first six centuries of Christian history. Perhaps the best tribute we can pay to it is to say that it is as complete a success as was *The Atlas of the Bible*, published in the same format some years ago by Elsevier.

THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH. Edited by F. L. Cross. Oxford University Press, London. 1492 pp. 70s.

We must also give high praise to *The Oxford Dictionary of the Christian Church* which was first published two years ago and which has already gone through several printings. Here again we have a relatively expensive book, but we can say without hesitation that it is more than worth its cost. In these almost 1,500 pages there is an unbelievable amount of information on all possible aspects of Christian life and thought: church history and organization, the various theological disciplines, great Christian figures, the history of national and confessional churches, liturgical questions, even philosophy as far as it is related directly to the Church and the Christian faith, great classical themes of discussion in the Church, heresies it has known in its twenty centuries of existence, even a certain amount of biblical information, although it does not aim to deal with biblical problems, all are dealt with in very well-informed articles. Each of these articles, even the shortest, is followed by a complete bibliography of the important books available on the subject up until 1957. All those engaged in the study of any question related to the Christian faith will find here an indispensable tool. Not the least of its advantages is that in each article, and some of them are many pages long, every term on which there is a separate article in the dictionary is marked with an asterisk. Through this cross-referencing new ideas and unexpected information are offered to the reader. One does not often find a dictionary which can be read merely for its own sake, but I can say from personal experience that this one can.

My only regret is that this dictionary is not always as unbiased and objective as one might wish. I know that, especially on matters related to our faith, we cannot help but be biased to a certain extent. However, I regret that the approach of this dictionary is not simply a Christian one, but quite clearly "catholic" in many cases. The articles are not signed, and this is perfectly understandable, since, as the preface says, each article was worked on by several people.



But for precisely this reason, it is to be deplored that the whole book gives the impression of being on the Christian Church as seen by High Church Anglicans. It would have been so easy to have asked authorities of different denominations and theological persuasions to co-operate in writing the most controversial of the articles, and thus to have overcome this bias. This criticism can be directed primarily to the more theological articles, as is to be expected. Unfortunately it also applies to some of the others, where it would have been even easier to have avoided the bias. Why is it, for instance, that in the article on Christianity in France so little attention is given to French Protestantism as compared with the very thorough treatment of Roman Catholicism?

However, this is not to question the value of this large book which is also a great book. It should be in the library of all those who are interested in theology, church history, and the life of the Church today. It is to be hoped that similar books will be published in other languages, or even that this one may be translated, for *The Oxford Dictionary of the Christian Church* is not a book for specialists, who may be expected to read English whatever their nationality, but for every cultured person in the Church today.

WORLD CHRISTIAN HANDBOOK 1957. Edited by E. J. Bingle and Sir Kenneth Grubb. World Dominion Press, London. 312 pp. 15s.

For the third time the World Dominion Press has published a *World Christian Handbook*. Here we have a reference book, and strictly a reference book. In more than 300 pages it includes an enormous amount of statistical material about all the Christian churches around the world, giving the number of places of worship, the size of membership according to different criteria, and the number of clergy and professional workers, both men and women. This information is arranged geographically, and is, of course, much more detailed for Protestant churches than for others. However, there are some good summaries for the Roman Catholic and Orthodox communions, and even some information about Judaism and the most important non-Christian religions — Islam, Buddhism, Hinduism, and Confucianism. A directory of churches, missionary societies, and other Christian organizations, particularly ecumenical organizations, with addresses, follows.

This edition of the *Handbook* was prepared by the late E. J. Bingle, who died before it was completed, and by Sir Kenneth Grubb, one of the best-known lay leaders of the Church of England and the

ecumenical movement. We can be grateful to them for this most useful piece of work, and express the hope that the *Handbook* will be continued in the future as successfully as in the past.

THE YMCAs OF THE WORLD. World Alliance of Young Men's Christian Associations, Geneva, Switzerland. 207 pp. Swiss francs 5.

LUTHERAN CHURCHES OF THE WORLD. Augsburg Publishing House, Minneapolis, Minn., USA. 333 pp. \$3.50.

THE RUSSIAN ORTHODOX CHURCH. The Moscow Patriarchate. 230 pp.

I also wish to mention a number of descriptive reference books.

The World Alliance of YMCAs published in 1958 a handbook entitled *YMCAs of the World* which gives in more than 200 pages descriptions of seventy-five national movements of YMCAs. This is the first time that a complete account of this vast Christian community has been made available in such a clear and interesting form.

*Lutheran Churches of the World* was published in North America under the auspices of the Lutheran World Federation. Here again we have a book which is not only useful for reference but most stimulating as a description of church life in different parts of the world. After a foreword by Dr. Carl Lund-Quist, Executive Secretary of the LWF, and well known to WSCF members as one of its Vice-Chairmen, come seven articles: "Churches of Central Europe" by Bishop Hanns Lilje, "Europe's Minority Churches" by Pastor Laszlo G. Terray, "The Scandinavian Churches" by Dr. Ragnar Askmark, "Churches of North America" by Dr. E. Theodore Bachmann, "Lutherans in Asia" by Bishop Rajah B. Manikam, "Lutheranism in Africa" by Dr. Fridtjov Birkeli, and "Lutherans in Latin America" by Dr. Stewart Herman. In all these articles there is an effort not only to describe the present situation but to explain it against the background of church history. This is a book worth reading as well as keeping for reference.

The Moscow Patriarchate has recently published, in English, a book on the Russian Orthodox Church, to commemorate the tenth anniversary of the re-establishment of the Patriarchate. This is indicative of the great interest of this church in contacts with the rest of the Christian world. Eight chapters describe the relationship

between the church and the state, and the structure and administration of the church, its hierarchy, monastic and theological institutions, and dioceses and parishes. It also deals with the contacts of the Russian Orthodox Church with the Christian world, Orthodox and otherwise, outside the borders of Russia. The last two chapters describe the church's participation in national defence during the second world war and its present activities in the cause of peace. A large number of photographs illustrate the book, which gives the English-reading public its first possibility of becoming acquainted with the life of the Orthodox Church in the USSR through one of its own publications.

BRÈVE HISTOIRE DE L'ŒCUMÉNISME, by Paul Conord. *Société Centrale d'Évangélisation*, Paris. 232 pp. French francs 690.

This short, pocket-size book, in French, is of a somewhat different character, but it also deals with the life of the Church in the world today and ought to be used for reference. Its author, Pastor Paul Conord, has for many years participated in ecumenical conversations on behalf of the French Reformed Church. It contains some very good illustrations and provides the non-specialist with an excellent cursory view of the history of ecumenism and of the development of the ecumenical movement. In some chapters it deals with the subject from a specifically French angle, but in general it gives a very thorough description especially of the last fifty years. It is to be hoped that this book or an adaptation of it will be translated into other languages.

INTERNATIONAL HANDBOOK OF UNIVERSITIES 1959. Editor, H. M. R. Keyes ; Assistant Editor, D. J. Aitken. The International Association of Universities, Paris. Published in Great Britain by R. & R. Clark, Ltd., Edinburgh. £1, \$4, Fr. fr. 1,400.

I want to conclude with a reference to this book on the life of universities today. The *International Handbook of Universities* was published a few months ago by the International Association of Universities, an organization which brings together on a semi-official basis universities in a number of countries. It has undertaken for several years through regular publications to provide not only universities but all those interested in university life with information which is not available elsewhere. It produces regularly, for instance, a list of inter-university organizations, with their activities and structure, officers and staff, and also a catalogue of universities and other institutions of higher learning. It has also initiated the valuable practice

of publishing from time to time a chart of university term dates, which is invaluable to those intending to study abroad and, for example, to Federation staff planning international meetings. It has published recently this extremely well-presented *Handbook* which not only lists universities but gives complete information about their faculties or departments, the courses offered, the names of deans, dates of the academic year, admission requirements, degrees granted, etc. It includes all universities of the world except those of the British Commonwealth, which themselves publish a *Commonwealth Universities Yearbook*, and the United States, for which a similar book is published by the American Council on Education. We are extremely grateful for this difficult, demanding, but very useful piece of work.

PH. M.

### Accent on Foreign Missions

Four books for students :

*CALLED IN REVOLUTION*, by Bruce Morgan, 1956. 112 pp. \$1.00.

*RECONCILIATION AND RENEWAL IN JAPAN*, by Masao Takenaka, 1957. 95 pp. \$1.00.

*MULTITUDES IN THE VALLEY*, by Denis Baly, 1958. 305 pp. \$2.25.

*THE HALTING KINGDOM*, by John and Rena Karefa-Smart, 1959. 86 pp. \$1.00.

All published by the Student Volunteer Movement and Friendship Press, New York.

The Student Volunteer Movement, USA, continues the high standards it has established in the past with the publication of a series of new mission study paper-backs by a group of authors well known in WSCF circles. Each book is more than an introduction to "foreign missions" in a particular area. They attempt to inform "foreigners" about the life and witness of the Church in a place where it is already at home, and to show the relevance of Christian mission to social, political, and other problems in rapidly changing, tension-filled societies. So many books of this kind try too hard to awaken interest, with the result that they become only picturesque travelogues or thumbnail sketches to satisfy pious curiosity. It is a virtue of the



present series that, while they make easy reading, the result is less entertainment than new vision — of the wholeness of Christ's Church, and the depth of our mutual involvement in its faithfulness or failure anywhere.

The first of the series under review is an unusual report of the SVM Quadrennial at Athens, Ohio, 1955, by Bruce Morgan, a report not of the speeches given but of student response to them and to their experience of the conference as a whole, through study of the work of discussion groups throughout the program. The author discovered five main themes — which recur often enough in student conferences — running through discussions: "Judgment and Reconciliation"; "Destiny and the Person"; "Individual — Society (Member — Church)"; "Authority"; "Christ, Church, and World". The chapters of the book expand each of these themes both as an analysis of what students themselves said and also as an exposition of biblical and theological starting-points for further study. Used not as a report but as a study guide, this book is far from out of date and would be helpful in preparing SCM conferences in other countries.

Masao Takenaka's brief volume has already achieved a reputation as the best study of the Church in Japan to be written in years. The author, professor of Christian ethics and an Asian pioneer in the field of labour evangelism, will be a speaker and seminar leader at the WSCF Strasbourg conference in 1960.

*Multitudes in the Valley* is a study of "Church and Crisis in the Middle East" by a former leader of the British SCM, now resident in the USA. Denis Baly has lived and worked among both Arabs and Jews in the Palestine area. He is a most eloquent interpreter of the tragic situation there and of the reconciliation which Christ, through his Church, may bring.

*The Halting Kingdom*, a study of Christianity and the socio-political revolution in contemporary Africa, was written by two young Africans, not by a foreign "expert" or white missionary. One of the co-authors is a Vice-Chairman of WSCF; the other, a doctor-pastor-politician of Sierra Leone, is equally prominent in the ecumenical movement. In less than 84 pages they offer us a "brief survey of African tribal life, a description of the major contacts between Africa and the Western world, a survey of revolutionary changes in politics and bitter issues yet to be resolved in race relations, and finally, an examination of the institutions of the Christian Church and of the "role it has yet to play". Of course one does not expect detailed treatment of such subjects, for a whole continent, in so few pages. However, it is astonishing how many of the basic facts and

major trends have been included, without lessening the readability of a lively essay. It is also to be regretted that a small book designed to stimulate further study does not include a page or two of suggestions for further reading. No doubt the SVM is prepared to give such advice to any reader who wishes it.

CHARLES LONG.

### Helps to Bible Reading

The name of Bishop Stephen Neill, as the author of any book, assures the reader of sound scholarship and lively reading. We have learned the truth of this from such widely diverse books as his monumental *History of the Ecumenical Movement*, his fascinating Pelican on *Anglicanism* and both his contributions to World Christian Books, *The Christian's God* and *The Christian Character*. Essentially, all his thinking is biblical and carries the lively stamp of the New Testament writer, with more than the occasional bravado, if that word may be applied to thinking, that makes the Old Testament prophet so exciting. We can always be sure of a wide range of experience and a richness of illustrative thinking. All this helps to make his little prayer book on *Seeing the Bible Whole* (published by the Bible Reading Fellowship) the best introduction to serious Bible study that we have.

There are many aids to Bible reading, and there is an ever-increasing demand for more. Societies like the BRF, the International Bible Reading Association, and the Scripture Union all cultivate a habit of daily Bible reading among their members and provide material to make this exercise easy and profitable. The YMCA and YWCA do the same. Many denominational papers use material drawn from one or other of these societies or write their own. In the USA all denominations, either through their Sunday school boards, educational departments, or denominational press supply their members with adequate material for daily or at least weekly Bible study at all ages. The material is immense, but the constant demand for more suggests that not all is satisfactory.

The lack is mostly in two classes of material : literature that will enable readers to find their way in the general plan of the Bible and thus to use it for their own daily problems, and study-outlines for groups, of which there are an increasing number, who wish to study the Bible and get somewhere with it. The former need help to see the Bible whole ; the latter need method and guidance in applying

the Bible teaching. Any book that attempts to help one will inevitably help the other; but there are two categories.

Bishop Stephen Neill's book belongs to the former. The Bible is a big and untidy book and some guide is needed. Anyone beginning at Genesis and going steadily through is liable to get stuck somewhere in the wastes of Leviticus. Let him pass that, and Numbers will catch him. There are a few choice spirits who have braved the hours of darkness and broken through to the sunlit slopes of the Psalms and the prophets. But this is not satisfactory. An attempt was made by the British and Foreign Bible Society a few years ago to issue a Bible with the longer, meaningless passages paragraphed and in small print. The very lay-out seemed to say, skip this piece until you know the Bible better. That "Stirling" edition was also provided with helpful drawings to brighten the way and illuminate some dark passages. The only satisfactory way, however, is to select passages for first readers. The Scripture Gift Mission some years ago produced an anthology for first readers which has proved valuable in many countries. It acted as a kind of sample, showing the general plan of the Bible and illustrating the kind of thing you might find there. D. T. Niles of Ceylon has given us two small books that help in this field. His *Reading the Bible Today* (World Christian Books, published for the United Society for Christian Literature by the Lutterworth Press, 2/-) is a simple book, attempting to put the Gospels in the setting of the Old Testament and help new readers hear what God says to them through the Bible. In his second book, *In the Beginning* (Lutterworth Press, 5/6), he attempts a study of Genesis, again in the setting of the whole Bible. "The context of any book or passage in the Bible is the whole Bible." In this book he describes different methods of Bible study and sees value in them all. His one emphasis is what he calls the existential method. The Bible "bids us stand alongside Abraham and Samson, Pharaoh and Moses, Saul and David, Jeremiah and Jonah, the daughter of Jairus, the thief on the cross, Peter and Paul and the seer at Patmos — alongside them, listening to God. And as we listen to what God says to them, we hear also what God says to us." The subsequent essays in this book are most helpful. All that D. T. Niles claims for them is that they represent what happens when he reads the Bible. A great deal seems to happen that illuminates Genesis and the whole Bible for the reader.

Bishop Stephen Neill attempts a more systematic guide. He arranges selected passages from the Bible, roughly in the order in which they were written. In this way, he covers a course of four months' daily reading. He does not insist upon the order he has chosen. In fact, he favours printing the Bible with the New Testa-

ment first and putting the Old Testament in an appendix. He has himself put the Old Testament first. Let me quote his word to the reader: "Some readers like it this way: they like to have all the preliminaries first before they come to the main story. Others prefer to plunge straight into the main story and fill in the background later. These different approaches are merely a matter of temperament." The material is arranged so that two different orders can be followed. The general introduction, of course, is to be read by all. It deals with the general plan of the Bible, the necessary approach — patiently, sympathetically, and with imagination, are his words — and a word or two about method. Of course he has chosen only fragments. He himself admits: "The extracts chosen for reading can give only a fragmentary picture of the riches of the Bible — not more than a twentieth of the whole can be included in four months' reading." But he has chosen with skill, and anyone who follows this course will know his way about the Bible and will have faced up to its fundamental questions.

The first four days take us from Genesis to Revelation. At once we have the frame. First the two stories of Creation, with the distinguishing titles: Genesis 1, "How it Began"; Genesis 3, "A World in Conflict". Then at once we go to the end of the Bible: Revelation 21, "A World Reconciled"; Revelation 22, "How it All Ends". These four days, with their careful notes, a thought, a meditation or a prayer, give us at once a sense of pattern. We see that there is order and purpose in the Bible. Then we begin to look at the progress of history. The lucid way in which the author deals with Old Testament chronology will help everyone. There is no quibbling about details of dates, no loss of proportion such as makes the usual heated disputes about the date of the Exodus so ludicrous, but a broad sweep of history, with the biblical characters and events finding their place. The tables of dates are free from unnecessary details and make easy reference for the next two months of reading. After a short article on the prophets, we are introduced to selections from their books over the subsequent weeks. One by one, they come to us as real people and utter their timeless message: Amos, Hosea, Isaiah (1-39), Micah, Nahum, Jeremiah. The last week of the first month is given over to "Prophecy and History", a series of readings which link certain passages in Genesis, Exodus, Numbers, and Joshua with the prophets. The second month makes good use of the historical books (I and II Samuel, I and II Kings) to outline the story of the kingdoms and of the prophetic books to show the interpretation of history. It ends with a week of carefully selected readings of great spiritual beauty on "The Inner Life of a People" taken from the Psalms, Job,



and Proverbs. The third month takes us through the life of our Lord, using passages from all four Gospels. The fourth month deals with the rest of the New Testament. For each day there is a reading, some clearly written and stimulating notes, and a meditation or prayer. The book is intended for private reading, but could be adapted to group study.

A word might be added here on the constant demand for good study-outline material. One of the most satisfying examples of this comes from Norway. After the war many small Bible study groups sprang up, partly under the stimulus of Sverre Smaadahl, who cultivated the American "Preaching-Teaching-Reaching" missions in his own country. Some of the earlier groups used no guides, but each member, during his preparation, marked the verses with a question mark, exclamation mark, or "fire" according to the impression made upon him. These impressions were then shared at the group meeting. Such a method could not last long. There was soon a demand for help from the thousand or more groups, and Smaadahl, with the help of others, began to write study-outlines suited to their needs. Today, more than eighty per cent of these groups are using the outlines. Some will be translated into English and published by the SCM Press. Other outlines are being written in connection with Bible Weeks in England and with Kirk Week in Scotland. The SCM Press intends to publish for English readers a whole series of outlines to meet the growing demand. Perhaps Stephen Neill will be persuaded to write some of them. On the basis of this booklet, *Seeing the Bible Whole*, he is one of the most competent people available.

E. H. ROBERTSON.

### Publications on the Laity

LAITY. Bulletin of the Department on the Laity, Nos. 5 and 6.

SIGNS OF RENEWAL : THE LIFE OF THE LAY INSTITUTE IN EUROPE.  
2nd revised edition, 1957.

Mimeographed documents issued by the Department on the Laity :

- V. *Men and Women Working Abroad*
- VI. *Imagination and the Ministry of the Laity*
- VII. *The Ministry of the Church — Whose Responsibility ?*

A SYMPOSIUM ON THE LAITY. A series of articles originally published in *The Ecumenical Review*, Vol. X, April 1958.

This material, consisting of various World Council of Churches documents, reports, and publications, provides a very useful survey of a concern voiced in and beyond ecumenical circles for some time now. It is a concern advanced enough to have a department of its own in the World Council, the Department on the Laity, and this material gives those of us who are not in close touch with it an insight into the nature of its concern, an indication of its thinking and the extent of its work. These documents enable us to enter into a vigorous discussion which should have far-reaching results, and what follows here are a few impressions made on one entering the discussion by way of this material.

In a critical review of Dr. Kraemer's Hulseer Lecture a reviewer in an English journal recently said that he did not want a theology of the laity but a sound doctrine of the Church which, for practical reasons, recognizes the need of a clerical-lay distinction here and now, but not on the day of judgment. Leaving aside the problems raised by this distinction between eschatology and history, the point made seems to suggest that preoccupation with the problem of the laity obscures the more important problem, a doctrine of the Church. An answer to this charge is given in Father Congar's book, *Lay People in the Church — a Study for a Theology of the Laity*. (Incidentally a *fitting* answer since one suspects from the tone of the review that this concern with the laity could only be a Protestant contribution, the assumption being that Protestants are not as serious as they should be about the doctrines of orders and the Church. One of the impressive facts about the literature is that Roman Catholic contributions are prominent and there is nothing sectarian about the discussion.) "As a matter of fact", says Father Congar, "there is only one valid theology of the laity: a total doctrine of the Church". This literature makes clear that, far from diverting attention from the doctrine of the Church, discussion on the laity is part of the Church's attempt at self-understanding, and of understanding the world and its relation to the world. In other words, it is a theological concern.

And that is why it is an ecumenical concern. The fact that this conversation began about the time of the formation of the World Council of Churches may raise the suspicion that now the institutional, post-charismatic era of the ecumenical movement is here, departments have to invent and "plug" issues in continual self-justification. Dr. Bliss's article in the *Symposium* will soon dispel

such suspicion, for she shows how the thinking of the movement, exemplified in the great conferences, has been a sustained attempt to come to grips with the modern world and the Church's relation to it. Western civilization has produced a new culture (very frequently destructive of religion) and the Church is most obviously related to it through the persons of its laity. It is inevitable, therefore, that the thinking of Edinburgh, Jerusalem, and Oxford should lead to this discussion which concentrates upon the laity. Further, as Dr. Walty shows in an article in the same *Symposium*, the Church's mission inevitably raises issues about the nature of the Church. Starting from a consideration of the laity as instruments of the Church's mission ("the Church's frozen assets", to use Dr. Kraemer's phrase), we are led to consider the laity as an essential part of the Church — "Life and Work" cannot be separated from "Faith and Order". Thus, it is *because* of the need for a sound doctrine of the Church that this whole discussion continues, and much of this material demonstrates how it is a rediscovery of church thinking in past periods.

The second impression left by this material is the range of the discussion. Not only does it now range over all Christian traditions and therefore provide for a really ecumenical conversation, but it takes into account all aspects of Christian living in the modern world. Two aspects are dealt with in this material — patterns of spirituality and the form of church life.

It is a common criticism that the ecumenical movement is not rooted in the local churches as we know them, and that it exists only on certain stratospheric levels; that ordinary people and ordinary churches never really get into orbit, and therefore there is a certain unreality about the movement; that the World Council of Churches (and the Federation) consist of certain fortunate professional people who spend their time travelling the world, from conference to consultation. However loudly we protest against this distortion, we can nevertheless recognize the real problem behind it. It is not without significance, therefore, that this discussion deals with the life of the ordinary church member and the local church.

What is a Christian "style of life" in the modern world? What is "holy worldliness"? Moreover, what kind of answer do we get if we begin from a quite self-conscious attempt to take seriously our own particular traditional piety? There is a great desire to think radically about the need for new forms of spirituality in the modern world, while at the same time being loyal to (and therefore, first of all, knowledgeable about) historic traditions. This indicates the range

of this particular enquiry, which in itself is a useful piece of ecumenical education.

Third, there is the impression, left mainly by the booklet (most attractively produced), *Signs of Renewal*. Lay institutes, academies, lay colleges, communities, educational courses, and so on, all over the world leave us in no doubt that this is not just an academic issue providing absorbing discussion, but an adventure throbbing with life. It is embodied in people, communities, and buildings, all of which provide a great opportunity. As Dr. Bliss says, "It will be tragic if in later years all this new life turns into one more church activity, one more good idea, one more effective piece of organization performed by, or in the name of, a Church which itself remains unchanged."

There can be no doubt that this discussion and the activity represented in these documents is concerned for more than a doctrine of the Church. It is concerned for the renewal of the Church, and that is the object of the Department on the Laity's work.

JOHN GIBBS.

### Critical Bibliography on French and Portuguese Africa

*We published in The Student World II, 1959, critical bibliographies of literature in English and French about Africa. We are grateful to Pierre Furter for sending us this additional bibliography of works in French.*

#### I

A bibliography of recent works in French on the subject of Africa is bitter reading for a Protestant. Only a few years ago the missionary was often a man of learning whose works were respected as authoritative. The works of a Junod<sup>1</sup> or a Leenhardt<sup>2</sup> allowed fruitful exchange between the secular world and Christians concerned about Africa. At the present time in France we are living in a period when the Christian in Africa seems not to know his secular contemporaries. The bibliography which Ledoux contributed to this very journal left no room for doubt<sup>3</sup>.

<sup>1</sup> JUNOD, *The Life of a South African Tribe*, Vols. I, II. Attinger, Switzerland, 1912.

<sup>2</sup> LEENHARDT, *Do Kamo*. Gallimard, Paris, 1947.

<sup>3</sup> *The Student World*, II, 1959.



Nevertheless, this "secularization" is not necessarily a bad thing. On the one hand, it forced Protestants to see what they did not want to see, and to listen to some sharp criticisms; on the other hand, the secularism of the majority of French ethnologists was more favourable to a relatively free expression of feeling and critical judgments by Africans. For this reason literature of African origin is extremely rich and of very high quality.

The present situation in our opinion calls for a reaction from Protestants concerned with African problems. They should take up the dialogue again, confront their African contemporaries, and put the civilization which they represent and defend to the test. It may be that a book like de Pury's <sup>1</sup> is a first sign of this new Protestant attitude.

## II

From the scientific point of view French ethnography has undergone profound changes since the last war. The development of several university institutions such as the *Musée de l'Homme* <sup>2</sup>, *des Hautes Etudes*, etc. has been followed by the emergence of a group of young research workers. This new school has avoided Levy-Brühl's traditional point of view so unfortunately stamped with Western arrogance. It has freed itself of ludicrous concepts such as "primitive" and "prelogical mentality". In short, ethnography has achieved its autonomy and abandoned the positivist viewpoints of Durkheim's school of sociology.

Balandier, developing the more theoretical work of Mauss <sup>3</sup>, has systematically tackled the sociological problems of Africa south of the Sahara. First of all he published technical studies <sup>4</sup> and then a monumental survey of the whole subject <sup>5</sup>. From these rather difficult scientific works Balandier has compiled a more popular book, severely critical of Protestant work <sup>6</sup>. Finally he edited a symposium on under-developed countries which are often known in France as the *Tiers-monde* <sup>7</sup>. But the most original work has

<sup>1</sup> DE PURY, *L'Eglise de l'Afrique entre l'Evangile et la coutume*. Mission de Paris, 1958.

<sup>2</sup> Under the aegis of which excellent recordings have been published by *Boîte à Musique* (BAM); note also Rouch's films, *Moi, un nègre* (1959), *Les Maîtres-fous* (1950), etc.

<sup>3</sup> MAUSS, *Traité d'ethnographie*. PUF, Paris, 1946.

<sup>4</sup> BALANDIER, *Brazzavilles noires*. Colin, Paris, 1955.

<sup>5</sup> BALANDIER, *La sociologie actuelle de l'Afrique noire*. PUF, Paris, 1955.

<sup>6</sup> BALANDIER, *L'Afrique ambiguë*. Plon, Paris, 1957.

<sup>7</sup> Edited by BALANDIER, *Le Tiers-monde*. PUF, Paris, 1956.

been done by Levy-Strauss. This Marxist (a term which in France in no way implies pro-communist or crypto-communist sympathies) was inspired by the methods of modern linguistics and of phenomenology to make ethnography a more rigorous science. His theoretical work is perhaps more difficult to master<sup>1</sup> than his very popular work on the tropics<sup>2</sup>. The later book, although devoted particularly to South American peoples, goes beyond its geographical boundaries and must be mentioned here. O. Mannoni is particularly interested in the individual problems of colonization. He has studied the psychological and psychopathological repercussions of colonization upon the colonized peoples<sup>3</sup>. With the help of psycho-analysis, understood very broadly, he has explored the psychic world of the inhabitants of Madagascar.

All this work, together with the political uprising of the countries of the *Tiers-monde*, has awakened deep interest in France in these hitherto unknown political problems. Numerous reviews have given considerable space to them. These reviews belong to the political left wing, but are sufficiently varied to include Catholics, Marxists, Socialists, and some Protestants. From "*maladies infantiles de l'indépendance*"<sup>4</sup> to "*sous-développement*"<sup>5</sup> by way of "*néocolonialisme*"<sup>6</sup> or the study of the relationship between "*la culture et la colonisation*"<sup>7</sup>, and a whole series of articles in the review *Arguments*<sup>8</sup>, this movement of ideas has transformed public opinion, although governmental policy does not always seem to draw its inspiration therefrom!

### III

Catholics were the first to react. The two books by Sœur Marie-André du Sacré-Cœur<sup>9</sup> have the advantage not only that they venture to describe situations that people pretended not to know about but that they are written by a French woman. A recently established Dominican review, *Parole et Mission*<sup>10</sup>, is, however, the

<sup>1</sup> LEVY-STRAUSS, *Anthropologie structurale*. Plon, Paris, 1958.

<sup>2</sup> LEVY-STRAUSS, *Tristes Tropiques*. Plon, Paris, 1956.

<sup>3</sup> O. MANNONI, *Psychologie de la colonisation*. Seuil, Paris, 1950.

<sup>4</sup> Special number of *Esprit*. 19, rue Saint-Jacob, Paris VI<sup>e</sup>, 1957.

<sup>5</sup> Special number of *Présence Africaine*. Paris, 1958.

<sup>6</sup> Special number of *Vin Nouveau*. 52, rue des Saints-Pères, Paris XI<sup>e</sup>, 1950.

<sup>7</sup> Special number of *La Nef*, 1957.

<sup>8</sup> *Editions de Minuit*, 7, rue Bernard-Palissy, Paris VI<sup>e</sup>.

<sup>9</sup> SŒUR MARIE-A. DU SACRÉ-CŒUR, *La condition humaine en Afrique noire*. Garnier, Paris, 1953.

<sup>10</sup> Editions du Cerf, boulevard Latour-Maubourg 29, Paris VII<sup>e</sup>.

most impressive sign of the Catholic renewal. Every three-monthly issue gives complete bibliographies, relating each time to a special problem, alongside extremely well-informed articles. The latest issues contained notably a judicious study of the proposed plan for integration of the International Missionary Council and the World Council of Churches; several studies on the importance of the link between mission (in pagan countries) and evangelism (in Christian countries); some articles on "poverty and mission", etc. This review follows the old collection, *La Sphère et la Croix*<sup>1</sup>, while adopting a perhaps more concrete attitude. Lastly, the collection published in the series *Rencontre* by a group of negro priests<sup>2</sup> is proof that Catholics would be in favour of an authentic witness rooted directly in African soil. Negro priests have in fact made a very brilliant contribution to the various Conferences of Negro Intellectuals.

#### IV

These last remarks lead us very naturally to draw attention to African literature in the French language. This has been supported by the review, *Présence Africaine*<sup>3</sup>, which publishes specially written articles in every issue and whose publishers distribute numerous works, either original or translated from English or Portuguese. It also organized the Conferences of Negro Intellectuals in Paris in 1956 and in Rome in 1959.

The themes of this literature are so varied that we cannot hope to introduce them all. The most important perhaps is the discussion of subjects relating to status and to the social, economic, linguistic, and philosophic position of negro writers, expressed in a European idiom. Numerous negro intellectuals have upheld the theses of Diop's work<sup>4</sup>, very polemical and somewhat rash. This theme has given place of recent years to more political concerns in the writings of Dia<sup>5</sup> and of Diop<sup>6</sup>. These scientific studies are arid and sometimes one-sided; Marxist influence dominates; but they are passionately interesting for they are the first to be written and thought out by Africans.

But the most popular themes are romantic and poetic. Some African novels have won a central place in contemporary literature;

<sup>1</sup> Editions du Seuil, Paris, 1945-1950.

<sup>2</sup> *Des prêtres noirs s'interrogent*. Editions du Cerf, Paris, 1956.

<sup>3</sup> 42, rue Descartes, Paris Ve.

<sup>4</sup> Diop, *Nations nègres et culture*. Présence Africaine, Paris, 1955.

<sup>5</sup> Dia, *L'économie africaine*. Paris, 1957.

<sup>6</sup> Diop, *Les partis politiques en Afrique noire*. Présence Africaine, Paris, 1958.

for instance, the works of Camara Laye <sup>1</sup>, Mongo Beti <sup>2</sup>, and Glissant <sup>3</sup> who although West Indian can well be included here on account of his numerous links with the *Présence Africaine* group. These books are sometimes very cruel and severe in their attitude to missions but their literary quality is outstanding.

But both chronologically and in order of importance it was African poetry which first won a certain notoriety. *L'anthologie de la nouvelle poésie nègre et malgache* <sup>4</sup> collected by the poet and pastor, Senghor, was the occasion of the discovery of this literature in France. This anthology followed Jean-Paul Sartre's study, *Orphée Noir* <sup>5</sup>, in which, appeared for the first time the much-discussed concept of "negritude". At present there is much less inclination to attach so much importance to it, but this essay is still the best evaluation of the phenomenon we are discussing. It is all the more regrettable that it should be too often reduced to this sole concept, for it is worthy of discussion still today.

## V

Up to this point we have not taken account of North Africa. Yet North Africa, and especially Algeria, is always present in the works quoted above. Whether through the bond of Islam, through the solidarity of all the countries of the *Tiers-monde*, or through the consciousness of a common anti-European attitude, North Africa is never left out. Yet it would be vain to claim to give an impartial bibliography in present circumstances, though silence would be more regrettable still. The dialectical analysis of A. Memmi <sup>6</sup>, an Algerian, is perhaps the best introduction to the complexity of the Algerian problem. In the same way the dramatic work of Kateb Yacine, recently produced at Brussels and perhaps this winter in Paris, and published a few weeks ago <sup>7</sup> gives some idea with its vehemence and its literary qualities of what is at stake in this struggle.

The polemical writings published by Plon in the collection *Tribune Libre* may also be useful. The dialogue of Aron <sup>8</sup> and of Soustelle <sup>9</sup>,

<sup>1</sup> CAMARA LAYE, *L'enfant noir*. Plon, Paris, 1953; *Le regard du roi*. Plon, Paris, 1954.

<sup>2</sup> MONGO BETI, *Le pauvre Christ de Bomba*. Laffont, Paris, 1956; *Mission terminée*. Corrêa, Paris, 1957.

<sup>3</sup> GLISSANT, *La lézarde*. Seuil, Paris, 1959.

<sup>4</sup> PUF, Paris, 1948.

<sup>5</sup> Since collected in *Situations III*. Gallimard, Paris, 1949.

<sup>6</sup> A. MEMMI, *Portrait du colonisé et du colonisateur*. Corrêa, Paris, 1957.

<sup>7</sup> K. YACINE, *Le cercle des représailles*. Seuil, Paris, 1959.

<sup>8</sup> ARON, *La tragédie algérienne*. Plon, Paris, 1957.

<sup>9</sup> SOUSTELLE, *La tragédie algérienne et la décadence française*. Plon, Paris, 1957.



the one liberal and the other colonialist, the documents collected by Favrod<sup>1</sup> or the reports of Stephane<sup>2</sup> will give some idea of the diverse attitudes which have been and are still being adopted.

## VI

Portuguese Africa has been very little studied in France. The only publications which have any bearing on it are some chapters of Favrod's book which Ledoux has already recommended, or Davidson quoted by 'Bola Ige. But P. J. Oswald<sup>3</sup> has recently published an anthology of African poetry in Portuguese which may be the first sign of an interest in this part of Africa. A novel by Soromenho has also been published in translation by *Présence Africaine*, whereas it has been forbidden in Portugal.

On the other hand the writings of the Brazilian, Gilberto Freyre, have aroused much interest. Two of these important books have been published of recent years in France, twenty years after their appearance in Brazil<sup>4</sup>. *Casa grande e Senzala*, his most serious work, is a study of the evolution of the relations between the negro slaves and the Portuguese colonialists, and of the repercussions in the structure of contemporary Brazil. Unfortunately Freyre's method dates, and since the war he has thought good to defend the colonial policy of Salazar. Freyre thinks that this able dictator incarnated the tradition of *luso-tropicalism*, according to which the Portuguese colonials succeed thanks to their constants of character and to their human attitude towards the colonized races.

This ideology is interesting in itself, and it would be valuable to discuss it in the light of the history of Portuguese colonialism, which, indeed, differs from other methods of colonization. Unfortunately the two works in which Freyre defends the politics of Salazar<sup>5</sup> have alienated many Portuguese Africans.

*Note* : All the texts we have quoted may be obtained at the bookshop of *Présence Africaine* whose catalogue gives the most complete bibliography of all the works in French or translated into French which relate to Africa.

<sup>1</sup> FAVROD, *La révolution algérienne*. Plon, Paris, 1958.

<sup>2</sup> STEPHANE, *La Tunisie de Bourguiba*. Plon, Paris, 1958.

<sup>3</sup> MARIA DE ANDRADE, *Antologia da poesia negra de expressão portuguesa*. Oswald, place Baudoyer, Paris IV<sup>e</sup>, 1959.

<sup>4</sup> GILBERTO FREYRE, *Maîtres et esclaves (Casa grande e Senzala)*. Gallimard, Paris, 1952. (Portuguese edition, 1957; Brazilian, 1933.)

<sup>5</sup> *Um Brasileiro em terras portuguesas*. Lisbon, 1953; *Aventura e rotina*. Lisbon, 1953.

THE PREACHER'S CALLING TO BE SERVANT, by D. T. Niles. Lutterworth Press, London, 1959. 144 pp. 12s.6d.

Among the many things for which the community of the World's Student Christian Federation is deeply indebted to its Chairman, D. T. Niles, surely his writings are one of the most important. After all, the number of students with whom a man can have face-to-face contact is relatively limited. So it is an added blessing that D. T. (as he is affectionately known) is not simply an admirable Chairman of the WSCF, nor a challenging Asian to be reckoned with as he presides over the East Asia Christian Conference, nor a disturbing fish out of water in Faith and Order meetings, nor a stimulating World Council Department of Evangelism secretary, nor even that he is a good preacher widely in demand beyond the shores of his Asian island home, Ceylon, but that he writes with extraordinary lucidity and power of communication. Thank God, for this permits many of us to meet an otherwise very busy man in a sustained and deeply engaging relation. This is true, even when in the first instance some of his books are not writings but lectures.

In *The Preacher's Calling to be Servant*, D. T. gives us the third in a series of lectures on the preacher, these being the Warrack Lectures, given in Scotland in 1958, with the addition of the well-remembered address, "Summons at Midnight", delivered in 1954 to the Evanston Assembly of the World Council of Churches. The two previous volumes, entitled *Preaching the Gospel of the Resurrection* and *The Preacher's Task and the Stone of Stumbling* are not to be confused with it, however helpful they may be. Even so, there is a relationship. In the first, which was given in Australia as The Bevan Memorial Lectures, D. T. seeks to show how all Christians are called to tell the story of what God has wrought for man in Jesus Christ, and focuses primarily on the biblical story. In the second, the Lyman Beecher Lectures, given in the United States, he seeks to show how "men must be led into an acceptance of Jesus Christ as the Lord of their lives and as the Saviour of all men."

In this the third volume, he is more concerned with the character of the preacher, the authority and warrant for evangelism, and the nature of his relationship to the Lord he serves and to the world. "His call is not just a call to preach, it is the call to be a preacher. It is a person whom the call defines and not merely a task."

But while the focus of the book is upon the preacher, the author makes it very clear that he is in fact talking about the ministry of the risen Christ in the world today, in which ministry we are privileged to share. "We are called to be servants, called to share

in and continue the servant-ministry of the Christ." The Church has a ministry because it is the Body of Christ in the world. This is not to say that the Church is an extension of the Incarnation, since that makes "too close an identification with Christ's person", but rather that the Church should be understood as an extension of Christ's ministry in the world. The ministry of Christ is always and everywhere a serving ministry. He came, and comes, to serve, not to be served. We, in receiving him, are privileged to join him in his service in and to the world.

Perhaps it is the third chapter which reveals the author at his best. In it he deals with the relation of "The Servant and his Master", using the servant parables of Jesus with illuminating effect. The status of the servant is always fundamentally a status in relation to his master and to no one else. This is the characteristic relation of the Christian to Jesus Christ. "There are two persons in whom God meets men — Jesus Christ and one's neighbour. And both challenge us to service. Jesus Christ demands that we accept him as Master and serve him ; our neighbour becomes the person whom we must serve. This is because Jesus is my Master and my Neighbour too."

Those many students throughout the world who are today becoming more deeply involved in the Life and Mission of the Church project of the WSCF, but who may be puzzled by some of the underlying theological assumptions, would do well to study this little volume. Not only is D. T.'s inimitable theology of evangelism very lucidly set forth, but also a real contribution is made to the ecumenical effort to redefine in evangelical and missionary terms the relation of the Church to the world. Last summer a student showed me a book which he was reading written by D. T. It was filled with marginal comments and with numerous heavily pencilled remarks. Every chapter was generously sprinkled with "No, No, No", and other evidences of disagreement. No doubt most students will react in the same fashion, as will many members of the cloth. That is good, and a real tribute to the challenging and unforgettable character of the encounter those will have who read the witness of our friend from Ceylon.

HERLUF M. JENSEN.

THE PREACHER'S TASK AND THE STONE OF STUMBLING, by D. T. Niles. Lutterworth Press, London. 125 pp. 12s. 6d.

It is not necessary to introduce the author of this book to readers of *The Student World*, but even those who know him personally will once again be deeply impressed by the way in which this well-

known Ceylonese evangelist communicates his profound grasp of the Christian Gospel. This book is based upon the lectures he delivered as the first Asian speaker in the Lyman Beecher Lectureship at Yale Divinity School, and one can see that this presentation of his deep insight and knowledge is even more carefully structured and expressed than previous ones. In one sense the title, *The Preacher's Task*, is unfortunate, for the problem dealt with in this book confronts all Christians.

The author sees the universal nature of the preacher's task as a paradox: the only reason preachers are called to serve is to make people confront and respond to the act of God in Christ, "the rock of offence" and "the stone of stumbling", and then to prevent them from stumbling over it. In other words, Christ is both the message and the limitation of the preacher. In order to explain the real meaning of this paradox, which ought to be self-evident to all Christians, he draws freely upon his own unique experience and describes the issues as they confront him as an evangelist in Asia. When he was preparing the lectures, he asked leaders of three major ancient religions, Hinduism, Islam, and Buddhism, to write what there was in their understanding of the Christian Gospel which made it impossible for them to accept it; he then asked himself where his own understanding differs decisively from theirs, and why he cannot change his presentation of the Gospel in such a way as to avoid the difficulties which they find in it. The first three chapters are given to an examination of our own understanding of the Gospel, in the light of the criticisms and challenges of those who believe in God, but stumble over Christ. The issues which the author raises here are certainly pressing ones in Asia, an atmosphere alien to most Western Christians and dominated by these religions.

It is clear, however, that the author's real intention is to distinguish the *Kerygma* from any religion, "including the Christian religion". The true task of the preacher, he says, is to free people from any preoccupation with the usual concept of what religion is, and make them face this act of God in Christ. God has acted and men must believe. That is the beginning and the ground of the preacher's task. He must constantly fight against any temptation to obscure this stumbling block and to replace it with the "religion" which satisfies the religious feelings or desires of people.

Then the author tries to show the universal nature of certain fundamental issues which have been so acutely felt in his part of the world: the problem of the authority for evangelism, the urgency of the preacher's evangelistic task, and the nature of the encounter between the Gospel and man "as man" and not as a member of



another religion. Here one finds the clearly worked-out theology of evangelism of the evangelist Niles, similar to that which has also been reached by several recent ecumenical consultations.

Christ is "the rock of offence" and "the stone of stumbling" to many precisely because of the definite or vague concepts of God which they have. But what about the people to whom God matters not at all? We should like to urge the author to write another book, extending the category of "religion" to include atheism, as well as all kinds of humanism, so that the nature of the stumbling block as it appears to other modern men, and particularly to the younger generation, may also be revealed.

KENTARO SHIOZUKI.

THE WITNESSING COMMUNITY, by Suzanne de Diétrich. Westminster Press, Philadelphia, 1958. 180 pp. \$3.75.

Suzanne de Diétrich needs no introduction to readers of *The Student World*. And what makes her a well-known person throughout the WSCF and the ecumenical movement is precisely what makes the uniqueness of *The Witnessing Community*.

One might call it her distinctive approach to the Bible and to Bible study. But the word "approach" is really not accurate. It suggests too much a fabricated way of dealing with the Bible (as if we could decide in advance what our approach will be, how, in particular, we might "handle" this or that difficult portion of the Bible!). Rather than telling us about a unique approach to the Bible, Suzanne de Diétrich lets us know, by her careful presentation, that she has been approached by the Bible. "I have many methods; this means that I have no method", she said this summer in a meeting about approaches to Bible study. When the Bible has entered one's life as the living Word (and not only the mind as a written document), one has no need for special methods to find access to the Scriptures. Nobody can find this access by himself. It is God's gift, and we have reason to be grateful that Suzanne de Diétrich gives us so freely the benefit of her gift, for example in *The Witnessing Community*.

The subtitle of the book, *The Biblical Record of God's Purpose*, reminds us of the author's earlier volume, *Le Dessein de Dieu* (soon to appear in English). In this new book the continuing emphasis is on the fact that the working out of God's purpose is always connected with a specific historical community. The couple in the Garden of Eden is to be a sign (the image) of God. Abraham is promised innumerable descendants as a sign of God's faithfulness. Moses leads the Israelites out of slavery, thereby pointing to God's

liberating power. The existence of the nation of Israel and its involvement with the rest of the world opens up the vision, especially in the prophets, of God's ultimate judgment and redemption. This vision finds its realization in Jesus of Nazareth whose life, death, and resurrection call into being a new community — the token for the coming of the new age.

Thus we are led through the whole Bible. But this book is not a survey of the Bible. It does not speak *about* the Bible, it speaks *out of it*. Admittedly, the author must be very selective in regard to the biblical material. But the particular sections chosen for explanation are constantly related to the whole context and sweep of the biblical narrative. The author has not given us isolated biblical snapshots or "highlights" from the life of the witnessing community. In this respect this book stands out from most which try to make the Bible "accessible" to laymen. Rather, it contains a consistent and coherent treatment of the biblical material. Yet it is not "biblical theology" in the technical sense of the term. There is no controversy in terms of setting up one viewpoint over against another, and yet one cannot say that theological issues are not dealt with. They are dealt with, not in the interest of defending a theological position, but in view of their contemporary relevance for the life of the witnessing community.

THOMAS WIESER.

THE FAITH, THE CHURCH AND THE UNIVERSITY: A REPORT OF A CONVERSATION AMONG UNIVERSITY CHRISTIANS, prepared for publication by Stephen F. Bayne, Jr. Forward Movement Publications, Cincinnati, Ohio, USA, 1959. 59 pp.

The universities have always been a favourite Aunt Sally for the reformer. Not so long ago Sir Walter Moberly advocated their alignment with the needs of modern society, and the dons immediately took him to task on the grounds that if society is standing on its head that is no reason for sweeping the universities off their feet and making them conform. This "report of a conversation among university Christians" has no such "sweeping" intentions: it aims to "examine the professed aim and actual operation of the university from a Christian standpoint in order to discover where the faith speaks to our condition". It also manages to stir the mud and to find a deal of mud to stir: but it does not sling it.

It comes with a very distinguished list of names, lay and clerical, all Episcopal and American, headed by Bishop Stephen Bayne. It

also comes with a commendation from the Episcopal Church's General Convention, and it is to be hoped that it will receive close attention on this side of the Atlantic as well. It begins in rather a hand-wringing mood: the separation of the university from the Church, the loss of unity through specialization (the search for the unity of truth is a constantly recurring theme), the banalities exchanged within a broken community, etc. Some of the strictures passed make C. P. Snow and the two cultures seem optimistic by comparison. The two cultures are referred to as "scientism" and "historicism" (is it too late, one wonders, to deplore these further -isms, or are they by now established?) either of which, if taken as an exclusive model of knowledge, is demonstrably deficient. Scientism's model of knowledge, it is said, is "a universe in which a certain kind of causality is absolute", while historicism "adds to the image of man before a world of things the further concept of man being himself historically involved in the world of things". It is at this point, and it is the kernel of the criticism, that we are most aware of being tied to a fashionable and all too familiar jargon. It would have been valuable to have had more particular, less abstract documentation, but perhaps a further conversation will penetrate deeper.

Yet it is to the third part, "Christian Insights", that we look most hopefully, and the final note struck is positive and constructive. The Christian, pledged to the unity of all truth and to the ultimately rational pattern of things, refuses to impose a specifically Christian methodology on either scientist or historian. He will not bewail the dethronement of theology as "Queen of the Sciences", nor will he bow down before any other image. And he will constantly protest against the easy tendency to make all truth relative on the grounds that all knowledge is open-ended and may lead somewhere or nowhere. For him all truth, in whatever discipline, must inevitably point to its source and unifying principle, provided it is "unreservedly offered", and provided each of us is true to his own discipline. Here lies the distinctively Christian contribution: in helping each branch of knowledge to become aware of its own direction and purpose in a right relation to others, and in developing a right relation between freedom and authority, a right humility and the true spirit of self-offering, without which the academic life may disintegrate into a mere adding of more feathers to the scholastic cap, more pebbles to the pile of learning.

How far such disintegration might go is shown by the state of affairs within some American universities hinted at in the fourth part, "Some Practical Consequences". None of us can afford to throw a stone, but is *any* staff-student body composed of "embattled

representatives of hostile and irreconcilable camps"? Are *any* Presidents of universities really "despised, distrusted and caricatured"? Does the dollar *really* bestow honour and dignity and its absence mean such a lamentable loss of essential prestige? It is good, on the other hand, to hear a protest against the tendency of students (and not only students) to contract out of responsible participation in the life of their community, and a plea for greater attention, when electing staff, to teaching ability rather than pure research or paper-production — lecturing is fast becoming a lost and even a despised art.

In conclusion, let me give two quotations, both admirable statements in their way of fundamental importance. The first on authority and freedom :

Authority and freedom are not opposed concepts. Rather, the one cannot exist without the other. Authority establishes and sustains the conditions of freedom, and makes it possible. But if authority is to retain its legitimacy and avoid perversion into authoritarianism, it must honor, respect and encourage the freedom of those persons who submit themselves to it.

(Would that the Church had always observed this sweet reasonableness !)

The second is a basic principle :

The university is an educational community which exists to find and disseminate truth in its manifold forms, to witness to and unveil the essential unity of all truth. This fact should discipline all the activities and determine the structure of the university community.

Although the subscribers to this report claim not to be able to describe the structure of a "Christian university" and do not wish to, yet this last is a fair statement of its terms of reference. In the first week of my own student days I was put to read Newman's *Idea of a University* : I wonder how many read this blue-print today and how its author would have received this report. In general and *ceteris paribus*, I think he would have given it, if not his approval, at any rate his closest and most serious attention.

GRAHAM M. DOWELL.



REVELATION IN CHRIST, by William Nicholls. SCM Press, London. 1958. 15s.

This book evidences one of the most significant contributions of the ecumenical movement to the life of the Church today. I speak of the productive cross-fertilization of theological ideas which occurs when serious-minded members of one denomination are made ready by the "ecumenical encounter" to listen to what those of another are saying and, perchance, to be influenced thereby in their own perception of truth.

Without the author telling us, it is apparent to any informed reader that he is an Anglican. But it is also obvious that he has listened to voices which have spoken from traditions other than his own (particularly voices from across the Channel) and that he has been persuaded of the truth of much that they have had to say. One of his fellow Anglicans, Austin Farrar, says in one of his books that when German theologians, rolling their eye-balls, say concerning God in his revelation, "He speaks to thee", he knows that they are saying something but what it is he can't for the life of him determine. This would seem far from being so with Mr. Nicholls. He knows what they mean. Of course, one hastens to add, this is not a one-way street our author is on. His own works form part of the significant contribution that Anglican theologians are making to the contemporary Christian dialogue.

Mr. Nicholls writes from the conviction that "the supreme business of the theologian is with revelation", and asserts that "the most basic proposition in Christian theology is that a revelation has taken place". Granted the truth of these assertions, the real question is: what is meant by revelation as an event which has taken place? Our author has experienced a lack of any concise, systematic account of the view of revelation which seems to underlie much of contemporary theology. (John Baillie's *The Idea of Revelation in Recent Thought* was published only after Mr. Nicholls had completed the work on his volume.) Mr. Nicholls seeks to make up for this lack in the first part of his book. In the second part he attempts to engage the sceptical critic of Christian thought through an apologetic for the faith, largely by attempting to clarify the religious use of language and by demonstrating that, though one may reject the Christian claim to truth, one cannot logically reject its claim to rationality.

The author tells us that his book was not written for the professional theologian. Rather, he has four types of persons in mind; the newcomer to the study of theology; the uninstructed laity who

are not afraid to think ; clergy concerned to examine the fundamental basis of the mission of the Church today, and finally agnostics, especially the philosophically minded, "who think it important to go on discussing with Christians the basis of their faith". The work is admirably suited to these persons. But professional theologians may also read it with profit, not least for its example of clarity of expression, attractiveness of style, and a commendable degree of consistency in thought.

The central thesis of the book may be summarized in two propositions : "If God exists, he is the unknown God, and will remain so unless he makes himself known", and "The truth of God is God himself, given by himself to our knowledge through his coming to this world in Jesus Christ". The truth of God therefore is not an idea but a happening, the encounter of man with God in the person of Jesus Christ. Since it is God himself we encounter in the person of Jesus, the knowledge of God is "personal", given only on the basis of a relationship established from God's side by reconciliation and from man's by the decision of faith. But since God reveals himself in Jesus, i.e. through a human being and historical events, the knowledge of God is "indirect". Knowledge on the basis of revelation is therefore different from the manner and the matter of all other types of human knowledge. Paradoxically, it is at one and the same time indirect and personal.

In this paradox Mr. Nicholls finds a key to understanding the relationship between Scripture and revelation, between the authoritative yet fallible propositions concerning God as expressed in the dogmas and the doctrines of the Church, and the infallibility which is inherent only in the direct relationship of faith between a believer and God. In it, too, lies the distinction, so important for discussions with the unbelieving mind with philosophic leanings, between the *rationality* of the Christian faith, which exhibits the logic of personal commitment, and the question of its *truth*. The unbeliever, Mr. Nicholls contends, cannot logically question its rationality, though he may resist in unbelief its claim to be true.

It is in the context of such ideas as the foregoing that the author discusses many contemporary problems in theology with a clarity of insight and a warmth of conviction which cannot help but enlighten the mind of the convinced and, it is hoped, arrest the attention of the interested but unbelieving. However, it is the privilege of the reviewer not only to commend (which I do unreservedly) but also to offer critical comment.

The author himself seems to experience some difficulty in making his definition of revelation, as synonymous with Jesus Christ, fit

the use of the term "preparatory revelation" as applied to God's dealings with Israel. In one place he seems to imply that the revelation witnessed to in the Old Testament is more personal (i.e. less indirect) than in Jesus Christ. For he says: "God speaks, whether to Abraham or to Moses, and from his speaking *immense historical consequences follow*" (p. 55, italics mine). On the other hand, he suggests that only in Jesus Christ is revelation personal when he says: "the preparatory revelation... is of a piece with the full *and personal* revelation of God in Christ" (p. 54, italics mine). Further, it is said that God is either wholly revealed or he is not revealed at all: "If he gives himself he does so wholly. If he acts he does so with all that he is" (p. 74). Yet on the next page our author writes: "According to our understanding of the matter, the word 'revelation' is stretched in meaning when applied to the Old Testament, for though it is true that God there encounters men in his actions in history, as he does in Jesus Christ, *he does not give himself wholly* as he does in revelation proper" (p. 75, italics mine). Surely these two quotations contradict one another. The latter should also be compared with the quotation from page 55 above.

Certain other difficulties are experienced by this reader at least. I would hesitate to speak of the mysterious, triune being of God as "a person" as Mr. Nicholls several times does. His alternate way of speaking of him as "personal" would seem to be much more fitting. The idea that we are led, "as the apostles were", from "the perfect and sinless humanity of Jesus", "up the scale of revelation to his divinity", seems to be objectionable on several counts; e.g. one simply cannot progress from perfect and sinless humanity to any assertion of deity; and how the idea of "scale of revelation" fits the author's basic concept of revelation it is difficult to see. In any event he is surely right when he says: "Jesus did not fully become the revelation of God for them (the Apostles) until he had been exalted to the right hand of God and had sent the Spirit by which they knew him as Lord" (p. 37). Somewhat the same difficulty appears with the idea that "Jesus acts out the nature of God upon the human scene, and *appeals to our insight to recognize the picture*" (p. 36, italics mine), as though we had some prior knowledge of God which would enable such a recognition. Perhaps we do have; but, if so, what becomes of Mr. Nicholls's narrowly Christocentric view of revelation?

Finally, there is the difficulty one finds in the idea of the growth of the Apostolic Tradition as though that tradition could be extended in time. Mr. Nicholls writes: "The work of every generation in reflection upon revelation becomes part of the Apostolic Tradition"

(p. 122) and "the Apostolic Tradition... is continually growing" (p. 123). I believe that it would be less misleading to say that the Apostolic Tradition, which is roughly equivalent to the New Testament Scriptures, *unfolds* in time as the Church through the gift of the Holy Spirit grows in the knowledge of the Christ to whom witness there is made. Apprehension of the Apostolic Tradition may grow, but the Tradition itself cannot grow. Only such an assertion preserves the theological as well as historical priority of Scripture.

In conclusion, one cannot commend this book too highly, especially to those for whom it has been written. The critical comments we have made are not intended to detract from the book's excellence but merely to honour its author in the only way he would wish to be honoured — through a discussion of theological concerns held in common. If the book is destined for further editions, as I hope it is, it would be well to correct the few errors in printing, such as those on pages 61, line 25 ; 88, line 14 ; 89, line 5.

WILLIAM O. FENNELL.

THE MESSIAH IN THE OLD TESTAMENT, by Helmer Ringgren. Studies in Biblical Theology No. 18. SCM Press, London. 7s. 6d.

In this amazingly concise work (65 pages) the author has managed to present us with a most stimulating as well as clearly documented exegesis of the key passages referring to the Messiah in the Old Testament. I have never before read as easily a work of such scholarly level. The author takes us along with him page by page, leaving the quotations and remarks about translations and correlations almost to speak for themselves. His short comments reveal a real intellectual honesty as well as a clear line of thought. The latest archaeological data (Babylonian, Dead Sea scrolls) are used, as well as the work of Scandinavian scholars of difficult access otherwise to an English-speaking public. As we examine in turn the Royal Psalms, the Messianic prophecies, the texts on the Servant of the Lord, the so-called Servant Psalms, we are gradually impressed by the possibility of a common background to those found in the Israelitish Enthronement Festival and the Babylonian New Year Festival. Remarkable similarities in themes and even expressions are shown between their rituals and our biblical texts — the outcome of this far from weakening the Messianic value of these texts, actually reinforces it. Furthermore, it seems to throw some real light on the much debated issue of the Servant of Yahweh — an individual or the people of Israel, by combining both into one.



Mr. Ringgren is too good a scholar to claim for his findings more value than that of an interesting hypothesis. I was, however, impressed while reading later the section on the Servant of Yahweh in the translation of the article by Kittel, *Theologisches Wörterbuch* (Vol. 20 of *Studies in Biblical Theology*—see review below), by the fact that although a very different view is expressed there, much of what it says would support Mr. Ringgren's thesis, and indeed his exegesis, if it had been known by the writers, might have helped them when they were forced to make a choice in the traditional dilemma.

I do hope that many scholars, and many ordinary Christians like myself, will avail themselves of this book, and find in it as much challenge and inspiration as have I.

THE SERVANT OF GOD, by W. Zimmerli and I. Jeremias. *Studies in Biblical Theology* No. 20. SCM Press, London. 10s. 6d.

All German-speaking theologians are acquainted with the wonderful, and I would say indispensable, tool which is the *Kittel Neutestamentliches Wörterbuch*. In it, as nowhere else, one finds thoroughgoing study of the key New Testament expressions, not only in the original New Testament Greek, but also in the different Hebrew, Aramaic, and classical Greek connotations of the word. The thoroughness of these articles is tremendous, but even someone like myself whose Hebrew and Greek are rather poor finds them extremely useful. I think I value above all else in my theological library the big volumes of the *Kittel Wörterbuch*, which, incidentally, were given to me by the German SCM, the most wonderful present I ever received!

Now the article on "The Servant of God" has been translated *in extenso* for the benefit of the English-speaking public. This was done by Harold Knight and afterwards completed by the editorial staff of the publisher, with help from Professor Jeremias and his assistants in Göttingen.

Here is the content of the work:

- I. *The Servant of God (Eled Yahweh) in the Old Testament*
  1. The profane use of the word "servant".
  2. "Servant" in religious usage.
- II. *Translations in the LXX*
- III. *The Servant of God (pais theon) in late Judaism in the period after the LXX*

Here it deals among other things with the double meaning of the words Servant of God and Child of God, and also with the interpretation of Deutero-Isaiah Servant of God passages.

IV. *The Servant of God (pais theon) in the New Testament*

1. As a title of Jesus.
2. Christological interpretations of the Deutero-Isaiah Servant of God in the New Testament.
3. Can Jesus have known himself to be the Servant of God ?

From this table of contents it is evident that the philosophical study is done in such a way as to lead us into the great theological issues which no teacher or preacher can afford to ignore. It is indeed a real treat to have this work available in English.

MARIE-JEANNE COLEMAN.

THE CHALLENGE OF PARTNERSHIP IN HIGHER EDUCATION, published by World University Service of Canada for World University Service, 13 rue Calvin, Geneva. 36 pp.

This brief pamphlet presents the substance of a symposium held in conjunction with the WUS General Assembly, Quebec, Canada, in August 1958. The subject introduces a number of different types of partnership or co-operation — upon which projects for meeting higher educational needs today depend, at local, national, and international levels — among the divisions within universities, between agencies which attempt to work towards long-range solutions and to relate resources to urgent problems of student welfare.

The Rector of the University of Saigon (Professor Nguyen Quang Trinh) in a major paper emphasizes the need for partnership within the universities, conceiving of them basically as teaching institutions. He views the universities administratively, but takes care to point out that beyond this they are amalgams of human minds, engaged in training minds and persons. As such the responsibilities are shared among the elements within the university community. Inter-university co-operation is treated by Dr. K. Bhaskara Rao of India, and the relationships of universities to their communities are viewed as relatively new developments in many countries. The problems and aspirations of the younger generations in Asia and Africa tend to give increased importance to education, from which basic direction is currently sought. The partnership desired between

students and teachers is considered by the Registrar of the University College of Ghana (Mr. M. Dowuona), and emphasis is placed upon the fact that both groups seek a relation between intellectual training and character development as the proper end of education. Once again, the urgent importance with which new nations and developing societies view the universities is clearly reflected.

A study of the university in the twentieth century by Jean C. Falardeau takes the position that we must delineate the respective conceptions of the university which are held by students and teachers, seeing them in the light of the different functions of the university which are presented. These functions appear to be the desire to fulfil the technical and material needs of society, to train professional persons in distinct schools, institutes, or faculties, and to develop the kinds of fundamental postulates which shape the mind and thought of the graduate.

This collection of brief papers reveals the recognition that the universities are the radiating centres of modern, developing societies. To use a different analogy, we could say that they represent the genetic mechanism of the society, transmitting its primary characteristics from generation to generation. As such they reflect society and in a sense lead it. But here they are called to be more than communities of scholars, more than mirrors of current technological dynamics in society. They must enrich the cultures of our societies and the types of civilizations which support our highest human values. The essence then of partnership is a form of dialogue — between teachers and students, between areas of scientific and humanistic learning, between intellectual development and moral training.

If universities are to serve in the cause of such dialogue in ways relevant to contemporary societies, they cannot be *élite* institutions but mass movements. Yet the large-scale movements must be supported by commitments, not by techniques alone; and they must be undertaken, whatever the problems, in an inclusive way. This means that the partnership which is called for is a human relationship. This is, of course, the dilemma which breathes through these brief pages — how to meet both the large needs of present-day universities: to be involved in the total societies of which they are part, and to meet the urgency of human relationships. Universities today are viewed as more crucial than ever in the progress of man and society. The issue before them is whether they can respond in ways which are true to man himself and to his relationships.

J. EDWARD DIRKS.

**BOOKS RECEIVED**

Mention here neither implies nor precludes review. Books for review should be sent to the World's Student Christian Federation, 13 rue Calvin, Geneva, Switzerland.

TECHNICAL EDUCATION. A Consultation Report. Series of Publications of the International Centre Castle Mainau, Volume 3. Friedrich Bahn Verlag., Constance. 100 pages, paper cover.

LES ÉPÎTRES PASTORALES, COMMENTAIRE DE I ET II TIMOTHÉE ET TITE, by Hébert Roux. Labor et Fides, Geneva. 196 pp., paper cover. Swiss francs 9.60.

HÉRITIERS DE LA RÉFORMATION, Vol. II, by Jacques de Senarclens. Labor et Fides, Geneva. 280 pp., paper cover. Swiss francs 16.80.

ESSAYS IN APPLIED CHRISTIANITY, by Reinhold Niebuhr, selected, edited, and introduced by D. B. Robertson. Living Age Books published by Meridian Books, New York. 348 pp., paper cover. \$1.45 (\$1.60 in Canada).

NEW PATTERNS FOR CHRISTIAN ACTION, by Samuel J. Wylie. Seabury Press, Greenwich, Conn. 96 pp., paper cover. \$1.50.

THE CONCERNS OF RELIGION, by Arthur C. Wickenden. Harper & Bros., New York. 185 pp. \$3.00.

A SHORT HISTORY OF CHRISTIANITY, by Martin E. Marty. Living Age Books published by Meridian Books, New York. 384 pp., paper cover. \$1.45 (\$1.60 in Canada).

TO THE END OF THE EARTH, A Study in Luke — Acts on the Life and Mission of the Church, by James K. Mathews. The National Methodist Student Movement, Nashville, Tenn. 132 pp., paper cover. \$1.00.

SAINT GRÉGOIRE RALAMAS ET LA MYSTIQUE ORTHODOXE, by Jean Meyendorff. Editions du Seuil, Paris. 187 pp.



THIS ONE THING, a tribute to Dr. Henry Burton Sharman. Prepared by a group of friends and published by the Student Christian Movement of Canada. 96 pp. Cloth bound, \$2.00 ; paper back, 75 cents.

TRACTATUS DE ECCLESIA, by Johannes Huss, edited from the manuscript in Latin by S. Harrison Thomson. Published by the Evangelical Theological Comenius Faculty, Prague, and obtainable from Kalich, Jungmannova 9, Prague 2. 252 pp. Kcs 50.

A SYMPOSIUM ON LAW AND CHRISTIANITY, a special issue of the *Oklahoma Law Review*, College of Law, The University of Oklahoma, containing addresses given at the Conference on Christianity and Law held at the University of Chicago Law School, September 1958.

THE PROVISION OF POPULAR READING MATERIALS. A Unesco Monograph on Fundamental Education, consisting of studies and technical papers compiled and edited by Charles Granston Richards. UNESCO, Paris.

JEREMIAH, PROPHET TO THE NATIONS, by Walter J. Harrelson. The Judson Press, Philadelphia. 80 pp. Paper cover.

THEOLOGIE DER MISSIONARISCHEN VERKÜNDIGUNG, EVANGELISATION ALS OEKUMENISCHES PROBLEM, by Hans-Jochen Margull. Evangelisches Verlagswerk, Stuttgart. 336 pp. Paper cover. DM. 24.—.

*The following books have been received from the SCM Press, London :*

LAMENT FOR VICTORY, THE STORY OF KING DAVID. 256 pp. 15s.

PASCAL : PENSÉES, edited by Martin Jarrett-Kerr. 135 pp. 9s. 6d.

CHRISTIANITY IN A GREAT CITY. Five plays on the Epistle to the Corinthians, by Robert C. Walton and Muriel Hardill. 80 pp., paper cover. 4s.

THE PEOPLE OF GOD, by Donald G. Miller. 128 pp. 8s. 6d.

GOD'S KINGDOM AND OURS, by Gabriel Hebert. 192 pp., paper cover. 10s. 6d.

A CHRISTIAN THEOLOGY OF THE OLD TESTAMENT, by George A. F. Knight. 384 pp. 30s.

THE NEW TRANSLATIONS OF THE BIBLE, by E. H. Robertson. Studies in Ministry and Worship Series. 192 pp., paper cover. 10s. 6d.

CHURCH MUSIC AND THEOLOGY, by Erik Routley. Studies in Ministry and Worship Series. 120 pp., paper cover. 8s. 6d.

DIFFICULTIES IN CHRISTIAN BELIEF, by Alasdair MacIntyre. 126 pp. 8s. 6d.

RELIGION AND CULTURE. ESSAYS IN HONOUR OF PAUL TILLICH, edited by W. Leibrecht. 400 pp. 45s.

FRIENDSHIP, A GUIDE TO THE PROBLEMS OF HUMAN RELATIONSHIPS, by Eveline Holmes. 122 pp., paper cover. 6s.

OUT OF EVERY NATION, by R. K. Orchard. IMC Research Pamphlet No 7. 80 pp., paper cover. 5s.

THE GOSPEL AND RENASCENT HINDUISM, by P. D. Devanandan. IMC Research Pamphlet No. 8. 62 pp., paper cover. 4s.

## Notes on Contributors and Articles

CHARLES LONG is a Federation Secretary with special responsibility for the Life and Mission of the Church program.

KENNETH CRAGG is Canon of the Anglican Cathedral, Jerusalem, and a Fellow of St. Augustine's College, Canterbury, England.

STEPHEN NEILL was formerly Bishop of Tinnevely, South India, and is now editor of World Christian Books.

ANDRÉ B. DU TOIT is a minister of the Dutch Reformed Church in Springs, near Johannesburg, Union of South Africa, and a member of the WSCF Executive Committee.

JACQUES ELLUL is Professor of Law at the University of Bordeaux, France.

KURT BRÄNDLE is an Assistant Tutor in the Faculty of Architecture at the Technical University, Berlin, Germany.

TRUMAN B. DOUGLASS is Executive Vice-President of the Board of Home Missions of the Congregational Christian Churches, USA.

F. WILLIAM STRINGFELLOW is a lawyer in East Harlem, New York City, and is consultant to the National Student Christian Federation on work with law students.

HELMUT ORPHAL is Travelling Secretary of the *Evangelische Studentengemeinde* for the DDR and Berlin.

MAURICIO LÓPEZ and FRANK ENGEL are WSCF Secretaries.

J. EDWARD DIRKS is a WSCF Secretary with special responsibility for work among university teachers, and a professor at Yale Divinity School, New Haven, Conn., USA.

J. J. MÜLLER is Professor of Theology at Stellenbosch University and Chairman of the South African SCA.

CHRIS GROVES is Travelling Secretary of the Nigerian SCM.

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